

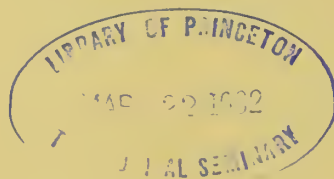
THE CHRONICLE

OF THE

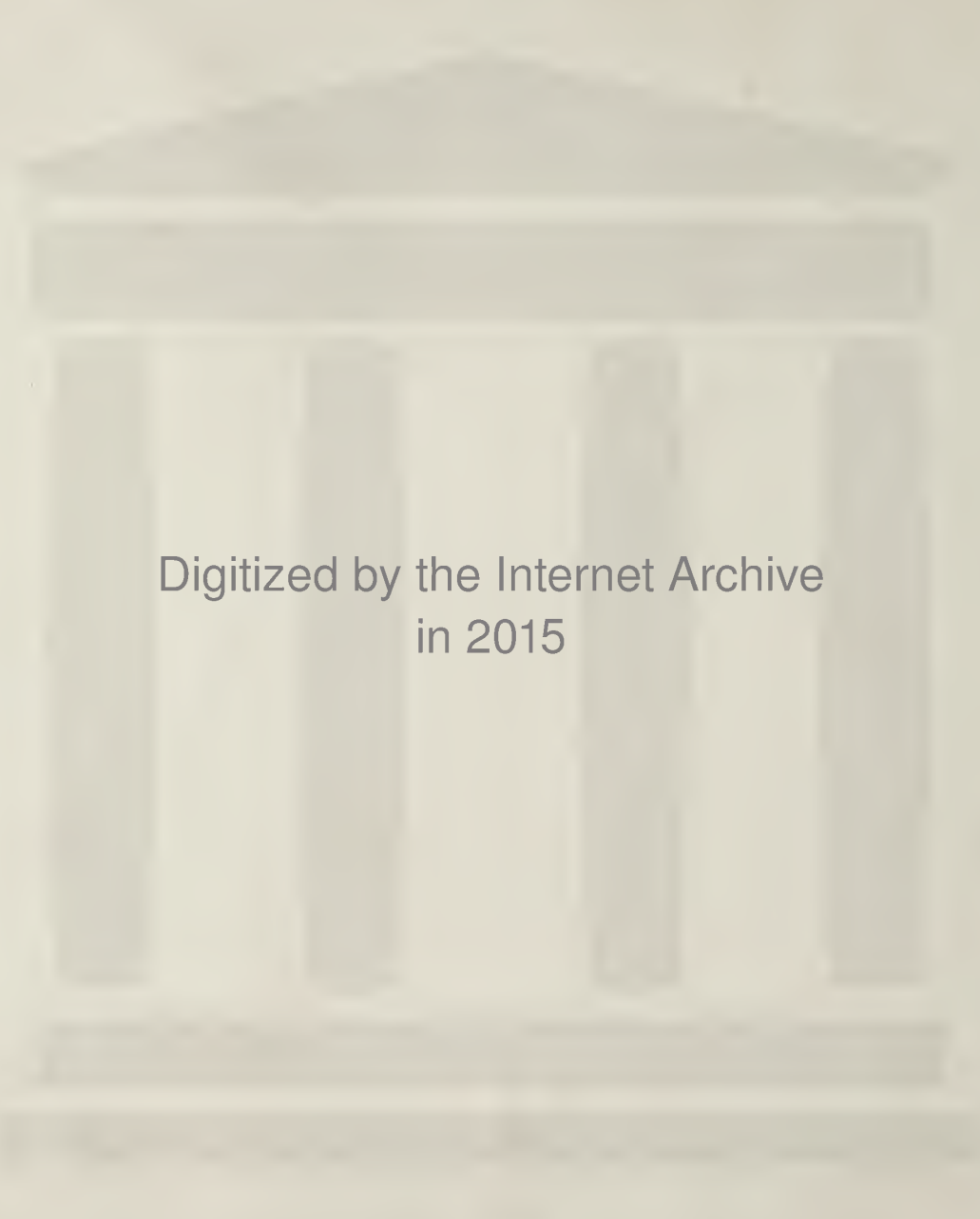


LONDON MISSIONARY SOCIETY

1895



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CENTENARY YEAR

THE CHRONICLE

April 1895.

March 1896.



No. 42.—NEW SERIES.]

JUNE, 1895.

[PRICE ONE PENNY.]

THE ANNIVERSARY GATHERINGS OF OUR CENTENARY YEAR.

A RETROSPECT.

THE annual meetings are now a thing of the past, and as we look back upon them the feeling that is uppermost is one of gratitude and joy. Just as when surveying the past hundred years of the Society's history, thankfulness is the prevailing sentiment, so, too, is it as we look back upon the special week. Similar in many respects to all preceding anniversaries, it was yet quite unique, as the contents of the Annual Report and the character of the speeches delivered alike testified. We were completing a year and completing a century at one and the same time: we were looking back to May, 1894; we were thinking also of 1795.

The weather was all that one could desire. Bright with almost unbroken sunshine from beginning to end, it was ideally perfect for seeing London in all the freshness of its spring beauty—for London is beautiful in May; and as with the weather, so with the meetings—brightness was their characteristic feature. The programme was long and full, and represented the widespread, varied, and multiform interests of the Society's

work; and yet, notwithstanding the great demands that programme made upon the Society's friends, there was but little falling off in attendance. Many who were present at the first meeting, and at several during the week, were to be seen also at the last—"faint, yet pursuing"—wearied with the multiplicity of the fixtures, but enjoying the last quite as much as the first.

A beginning was made with the Children, and years hence some of the boys and girls present at Exeter Hall at that Saturday afternoon demonstration will be telling their children and grandchildren after them of the splendid missionary meetings they used to have when they were young. We finished with a meeting for Young Men—a species of assembly always attractive to young women—and the vigorous cheering and clapping of those stalwarts of the future seemed full of promise for the second century upon which the Society is entering. Between these two gatherings many others were held. There was the Meeting for Prayer on the Monday morning, when the Board Room of the Mission House was packed to its utmost capacity, and a spirit of earnest, fervent prayerfulness was manifest. The Business Meeting in Falcon

Square, on the Monday afternoon, served its purpose, so far as to secure the passing of necessary and somewhat formal resolutions; but this meeting was the least satisfactory of all. The absence of leading ministers and laymen was marked, and it was evident to those present that we have not yet succeeded in making the Society's Business Meeting an effective and living one. The Ladies' Meeting at Westminster Chapel was a thorough success. It was large, well sustained, and deeply interesting. Of Dr. Fairbairn's massive and eloquent Sermon, covering wide ground, and occupying an hour and twenty minutes in delivery, we will not venture to speak. Following the sermon, the same afternoon, came the Annual Meeting of the Watchers' Band, the numbers present at which were a delightful surprise to many. This Prayer Union is growing in power and influence, and every year it fills a larger place in the Society's organisation. The *Conversazione* at the Queen's Hall, in many respects the greatest success of the week, was also, deeply to the regret of the officials of the Society, a source of serious disappointment to many of its friends, some of them the warmest the Society has. Perhaps the true character of the meeting was not realised when the announcements concerning it were first made, and hence the application for tickets was left until too late, and disappointment followed when it was found that no more tickets could be issued. Arrangements, it is hoped, will be possible next year, should the meeting be repeated, which will prevent the recurrence of such disappointment. That on Thursday morning, after all the strain and fatigue of a full day on Wednesday, Exeter Hall should be filled with an audience hardly, if any, less numerous than that of last year, when the *conversazione* was on a much smaller scale, was most reassuring. The special character of the meeting, dealing, as it did, with the Society's Medical Missions and Women's Work, gave to it a distinct and important character of its own. Nor must we overlook the Welsh Meeting at King's Cross Tabernacle, and the useful and practical Missionary Session of the Congregational Union of England and Wales. The latter did good service.

The tone of the speeches delivered was hopeful and encouraging, and though in duty bound to point out in their Annual Report the need that still exists for sustained and general effort throughout the auxiliaries to remove

the discrepancy still apparent between income and expenditure, the Directors yet felt that, reviewing, as they were, a hundred years of fruitful service for Christ amongst the heathen nations, they must voice the feelings of praise and confidence which such a review inevitably brings into force. But as we turn from the past to the future, and seek to "forget the things that are behind," that we may "press forward to those that are before," we must lay it upon our hearts and consciences as a burden from which there is no escape—that in entering into the labours of those who have preceded us we must give ourselves and give the churches no rest until we bring the Society financially 'abreast of its present responsibilities and opportunities.

GENEROUS WORDS.

THE annual report of the Congregational Church-Aid and Home Missionary Society contains a paragraph which it gives us great pleasure to see and here reproduce. Knowing, as we do, something of the serious difficulties that Society has to contend with, and the disposition in some quarters to regard home and foreign missions as antagonists, rather than allies, we welcome all the more heartily this spontaneous expression of sympathy and goodwill. The paragraph reads as follows:—

"LONDON MISSIONARY SOCIETY.—It may seem somewhat beyond the province of the Council to express congratulation and hearty good wishes on the celebration of the Centenary of our foreign missionary work. Yet the Council cannot refrain from unitedly expressing—as its members have already done individually—its devout thankfulness for what has been done in and by the preaching of the Gospel to the heathen during the last century, and its most earnest hopes that the coming years may be full of yet greater blessing and success. It earnestly commends the Special Fund to the sympathy of the churches, and will greatly rejoice in its speedy completion. The two Societies are not rivals and competitors, but rather allies and coadjutors, and the success of either must bring unmixed satisfaction to the friends of the other."—EDITOR.

WEEKLY PRAYER MEETING.

THIS meeting is held each Monday from 12 to 1 o'clock in the Board Room at the Mission House, 14, Blomfield Street, E.C. Business men, young people from offices, even though able to remain but a part of the time, and all friends of missions are heartily welcomed. The following will preside during June:—

- June 3rd.—No meeting, as it will be Bank Holiday.
- " 10th.—Rev. W. Baxendale.
- " 17th.—Rev. A. N. Johnson, M.A.
- " 24th.—Rev. F. Hall.

SECRETARIAL NOTES.

FROM THE HOME SECRETARY.

I SHALL be glad to meet with a purchaser of the late T. H. Gibb's beautiful oil painting of Loch Achray. The donor values it at £30. It will be a pleasure to show it to any friends who may think of buying it.

A COMPLETE list of Centenary gifts and promises up to March 31st is inserted in this month's issue. Since then we have been informed of additional amounts, which make a total of £61,641 12s. 2d. This does not include the promise of a friend at Bowdon, who is going to raise his present subscription of £500 a year to £1,000 a year for five years. This generous donor, who prefers to remain anonymous, designs his gift as a challenge to others to come to our assistance by enlarging the Society's income.

HAVING survived the May week, we are now busy with arrangements for the Children's Day at the Crystal Palace on July 27th, and the Missionary Convention in London from September 21st to 27th.

PARTICULARS of the former have been sent to all the superintendents of our Sunday-schools, and will be found among the advertisements on the wrapper.

REGARDING the Convention (a programme of which will be found in the CHRONICLE for March), circulars are now going out to all ministers with full information, and with the request that delegates be appointed as soon as possible. Every effort will be made to arrange for the entertainment of the minister and one delegate from each church, and our friends are earnestly requested to help by *sending replies as promptly as possible*.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

IN deference to earnest requests for a reprint of an old map, which did good service a generation since, the Directors have issued a modern substitute, produced in first-class style by Messrs. George Philip & Son, London and Liverpool. The map is styled THE RELIGIONS OF THE WORLD. The difference of religion is shown by bright and effective colouring of the areas, and the four corners are embellished by groups of race types—American, Asiatic, Australian and Polynesian, and African. Small maps cleverly arranged in different parts of the sheet show the stations of the Society, and other missions, and sundry coloured diagrams give statistics of population, expenditure on missions, and the proportion of population to the number of Christian ministers. The size of the map is 30 inches by 20 inches; the price, single copies, 6d.; in quantity, 4s. per dozen net.

THE only other new publication of the month is a Paper read by the Rev. Charles Chambers, at a Centenary Conference held at Sheffield. This condensation of the Rev. C. Silvester Horne's "Story" produced such a lively impression upon those who were privileged to hear it that we have published it as a pamphlet, with the title, "By Faith": A Centenary Chronicle. Price 1d.

OUR readers will be interested to hear that we have in the press a second and revised edition of Mr. Horne's "Story." We

are also printing a Welsh abridgment and adaptation of it, prepared by the Rev. W. Davies, of Llandilo. This Welsh volume, entitled "Hanes Cymdeithas Genadol Llundain," consisting of 128 pages, crown 8vo, will be published at 1s. net.

ONE other Centenary volume is in the press—viz., "Ten Decades," the Australian Centenary Story of the London Missionary Society, by the Rev. Joseph King, the Society's Organising Agent for Australasia. This little volume of 208 pages, crown 8vo, with illustrations, published at 2s., traces the intimate connection which from the first has existed between our Southern Colonies and the Society, and will be read with interest, especially by colonial friends of the Society.

THAT touching little leaflet, "GRANNIE'S GOLDEN GIFT," price ½d., or 2s. 6d. the hundred, is both popular and useful. We exhausted our first supply, and had to send for a second.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, April 23rd, 1895.—Rev. J. P. GLEDSTONE in the Chair. Number of Directors present, 60.

The following missionaries were welcomed by the Directors:—Rev. Dr. and Mrs. Muirhead, from Shanghai; Rev. J. Brown, from Taung, South Africa; Mr. J. G. and Mrs. Mackay, from Madagascar; Miss Brown, from Madras; and Miss Meachen, from Almore.

A communication having been received from the Imerina District Committee, adopted at their meeting on January 26th, calling the attention of the Board afresh to the very serious political crisis that has arisen in Madagascar, and urging the Directors to make renewed and special effort, in conjunction with the leaders of Nonconformity in England, to induce Her Majesty's Government to use its influence with France to withdraw from its policy of annexation; failing this to keep before the attention of the Government very clearly the terms of the Convention of 1890 between France and England, and to ask the Government to use its good offices to prevent the infraction of that Treaty, especially in relation to the religious liberty of the people, and the freedom of English missionaries to work amongst them, it was resolved:—"That, having received the resolution adopted by the Imerina District Committee, of January 26th, with reference to the present political condition and possible dangers in Madagascar, and appealing to the Board for special help, the Directors desire to assure the missionaries afresh that the present very serious political difficulties in Madagascar have not escaped their attention, and that, to the best of their ability, they have already used all the means which they deemed wise or within the sphere of their duty to call the attention of Her Majesty's Government to the matter. They have reason to believe that no good end would be served, but rather that injury might be done by any attempt at public agitation on this subject, nor do they consider it advisable to make any claim to the sympathy or help of the Government with reference to the clauses of the Anglo-French Convention of 1890, which provide for religious liberty and freedom of work, until there is evidence to show that the French Government have violated those conditions. They desire to assure the

churches in Madagascar, through the Imerina District Committee, that very many warm sympathisers in England are constantly committing their cause to God in prayer, and that if the way were made plain to them for other action in their interests they would not be slow to do whatever lay in their power to help them. At the present moment the most immediately pressing anxiety of the Directors is lest, in the course of hostilities, missionaries of the Society or members of their families should be exposed to personal peril. They rely, therefore, upon the members of the District Committee to use every means which prudence and experience may dictate to prevent any such calamity."

Mr. J. E. Liddiard, Hon. Sec. of the Watchers' Band, presented a brief report of the growth of the Prayer Union.

Board Meeting, April 30th, 1895.—Rev. J. P. GLEDSTONE in the Chair. Number of Directors present, 41.

The Home Secretary read the following communication from the Secretary of the Baptist Missionary Society, dated April 29th:—"DEAR MR. THOMPSON,—At the annual meeting of the Baptist Missionary Society, held in Exeter Hall on the evening of Thursday last, 25th inst., the Right Hon. the Lord Overtoun, of Dumbarton, in the chair, it was resolved unanimously and enthusiastically, on the motion of the Rev. Richard Glover, D.D., of Bristol, seconded by Edward Rawlings, Esq., of Wimbledon Common: 'That the Committee and supporters of the Baptist Missionary Society, in annual meeting assembled, desire to convey to the Directors and officers of the London Missionary Society their hearty and sincere congratulations on the occasion of their Centenary Celebration. They thank God for the marvellous blessing that has attended the labours of their missionaries during the past hundred years in so many different parts of the world, and they earnestly pray that the new century of missionary achievement may be marked by even still larger blessing and richer success, and that the recent 'Forward Movement' may secure such blessing as shall inspire other kindred societies to nobler effort and completer consecration in taking the Gospel of the Grace of God to the regions beyond.' I was directed by the meeting to forward a copy of this resolution to yourself, asking you to be good enough to convey this resolution to your Board of Directors. May I add that it gives me very special pleasure to send you this communication. I remember with the greatest possible pleasure the cordial and happy relations that have subsisted between the London Missionary Society and the Baptist Missionary Society during the century, and I greatly rejoice in the fact that these relations were never more cordial and never more hearty than to-day—very much due, I think, to the uniform kindness and courtesy of yourself, and your colleagues.—With the warmest congratulations upon the Centenary of your Society, and earnestly trusting that your best anticipations may be more than realised, and with every sentiment of regard and esteem, I am, dear Mr. Thompson, yours faithfully, (signed) ALFRED HENRY BAYNES, Secretary."

The Secretaries were directed to acknowledge the resolution with the hearty thanks of the Directors.

The Foreign Secretary read a draft of the report for the past year, which was heartily accepted by the Directors.

A REASON FOR THE INDIFFERENCE OF SOME CHURCH MEMBERS TO FOREIGN MISSION WORK.

THAT the majority of church members are indifferent to foreign missionary enterprise may be disputed, but it is a fact, nevertheless. Compare the numbers attending missionary meetings with the number on the roll of the churches. It is true that in a few places, and at special times, crowded assemblies may be witnessed; but taking the ordinary meetings throughout the country, the disparity is so great that we may well cry: "Where are the nine?" While many attend at long intervals, occasionally hearing of missionary life and labour, and thus keeping a feeble interest alive, there are some who never go where they may be stirred by such appeals. Such meetings are composed almost entirely of the few who warmly support the work of Foreign Missions.

What is the reason? Some people account for this indifference by the fact that cold and lukewarm Christians are common enough everywhere. But this is not a sufficient answer. May we not go a little further, and say it is not so much the fault of the individual as of the attitude of the Church to this great question? The Church professes to teach that our Lord's commands are equally binding upon every member. But *does* she teach to every convert who joins her ranks that the last command of the ascended Lord is a standing order which His loyal subjects are bound to obey? Does she not rather leave her members to find out for themselves their duty in this matter? There is very little definite instruction given to new members joining the churches; primers of church fellowship and addresses on church life generally omit to mention the subject of Foreign Missions as one in which a great command of the Lord is involved. What more natural than that the young member, instructed as he thinks in everything necessary to his church fellowship, hearing no emphasis laid on this, which perhaps is not mentioned, neglects this part of his duty, and imagines it may be done or left undone? Therefore he makes no effort either to help the work, or to go where he may learn about it, or be stirred to enthusiasm by the account of heroic labours among the heathen. What better ground in which to sow the seeds of missionary zeal than the tender consciences and open hearts of the young members of our churches? Must we blame them if they are not interested? Is it not rather a sin of ignorance on their part? In reply to this, it may be urged that in witnessing for Christ at home the command of the Master is obeyed, and this is definitely taught to everyone professing Christ. The Church of the Acts is our object-lesson here. We learn from it that witnessing for the Lord Jesus produced great results in Jerusalem; vast progress was made; "the number of the disciples multiplied greatly, and a great company of the priests were obedient to the faith." But when the disciples seemed to be stopping there, and not

carrying out their Lord's command, "Go into all the world," chastening fell upon them in the form of persecution, and they were scattered abroad through the regions of Judæa and Samaria. Here they carried out the Divine command; these very places had been mentioned by the Lord. Success is granted and the Church spreads fast. Witnessing in Phœnicia, Cyprus, and Antioch, the disciples are beginning to understand dimly what the "uttermost parts of the earth" meant. But even then there was restriction—"they preached the word to none but unto the Jews only." It needed a special mission given to St. Peter to teach him that every nation is accepted of God. And following out the Divine command still further, the Holy Ghost set apart Barnabas and Paul for the work in the regions beyond. St. Paul was ever reaching forward toward that widened view which the Lord Jesus had given.

But there came a time in the history of the Church when missionary zeal died down, and instead of great success everywhere she became almost stagnant—she ceased to spread. The condition unfulfilled, the promise was not enjoyed. After centuries of slow progress the Church is realising again to some extent what "the uttermost parts of the earth" means.

Were it possible to sum up faith in Christ in two words, they would be "*Taking*" and "*Giving*." Founded on the two great commandments, the first given on the eve of the Crucifixion: "Take eat, this My body"; the second, uttered in the supreme hour of the Ascension: "Go ye into all the world and preach the Gospel to every creature." Both seem to demand obedience of every child of Christ. Equal emphasis appears laid upon each, for each is recorded in Scripture four times. While the Church teaches an outward definite obedience to the first, and rightly deems the Communion of the Lord's Supper as obligatory in her members, why does she not in some definite manner lay the obligation of missionary enterprise, home and foreign, upon them?

It is said that the Moravians question each person who joins them thus: "Do you intend to be a missionary; if not, what sum do you propose to contribute towards the support of a substitute?" Twenty-five thousand of their members have gone forth to the "regions beyond" during the present century.

"Knowledge is power" in missionary work as in other matters. The Church must see to it that no one who joins her remains in ignorance of that great obligation which it is the bounden duty of everyone to obey, and which, if disobeyed, means unfaithfulness in stewardship, loss, and disgrace.

FRANCES S. HALLOWES.

THE amount realised as the result of the concert at Berhampur towards the Centenary Fund was Rs. 375, and not Rs. 275 as stated in the April CHRONICLE.

A VISIT TO THE ISSAMUTTI DISTRICT.

IN the Issamutti District, so called because it lies along the banks of the Issamutti River, we have three stations, Baduria, Goburdanga, and Bongong. The latter place is forty miles from Calcutta, and the other two are nearly as far. Having been appointed to the charge of this district, I took an opportunity of visiting it towards the end of January, and started early one morning by train for Bongong, Rev. Ishan Ch. Das, our pastor at Baduria, meeting me by pre-arrangement at Muslandapur, his nearest station, and accompanying me thence; as, for the present, he has the oversight of the whole district. Bongong is a sub-division, and therefore a place of some importance, possessing both civil and criminal courts, and a well-attended and well-conducted high-class English school. We have been carrying on work there in a somewhat irregular manner for some time, the late Rev. T. P. Chatterjee having often visited the place, and found much encouragement. At length last year at his earnest desire, as he was suffering from his last illness, we settled an evangelist there. This man, Babu Sundarkanla Chuckrabutty, met us at the station and conducted us in a *tikka-gharry*, the local cab, to the *Dak bungalow*, or Government rest-house, where he had secured a room for Ishan Babu and myself. But to our disappointment, when we got there, we found the place already occupied by the Commissioner, the Collector, and the District Superintendent of Police, with all their retinue of servants and police constables, a sentinel, with shouldered rifle and bayonet fixed, walking up and down the verandah. The District Superintendent very kindly vacated a room, and gave it up to us; but we saw at once that it would not be possible for us to do much work on that occasion, as there would be no privacy, and we could not expect any inquirers to visit us; so we decided to start early the next morning for Goburdanga. Meanwhile, as soon as we had rested a little, and I had partaken of some sandwiches and cold tea I had brought with me, we set out to see how we could best employ our time.

First we visited the school, partly because it was near closing time, and we desired to announce our arrival, and partly because Sundarkanla Babu told us the headmaster was not well disposed toward him, and we wished, if possible, to make him more friendly. We were well received, and, at the headmaster's request, I examined the highest class in English, and Ishan Babu examined the second class. The boys acquitted themselves really well, and I was able to sincerely congratulate the headmaster on the result of his efforts. We then started for the bazaar, where we meant to preach, and, as we had expected, we were followed by a large number of the school boys, and as soon as we had taken our stand we had an audience of at least a hundred all round us. The place was hot, and every passing cart or *gharry* nearly choked us with dust; but as our audience did not seem to

mind it, we tried not to mind it either, and we all preached in turn, I preaching in English, at the request of the school boys. It was evident, however, that there were several in the audience, besides the boys, who understood me perfectly.

After the preaching was over, Ishan Babu and I had a stroll round and a chat with a young man who had followed us, and then we went to Sundarkanla Babu's house to have a talk with him about the work going on. We found him a good deal discouraged. He has not had sufficient education to enable him to win the respect of the class of people he

The next morning we were up at four o'clock. I made a somewhat scanty "chota haziri" (early breakfast) of some sandwiches left over from the previous day and hot tea, we packed up our belongings, and then waited for Sundarkanla Babu, who was to guide us to the station, and the coolie who was to carry our luggage. They did not arrive till half-past five, and our train went at three minutes to six. We still thought, however, that we had plenty of time, for they told us that the station was only a mile off; but though we walked as briskly as the darkness would permit for it



OUR EVANGELIST AT WORK AMONG THE SUGAR BOILERS.

has to meet with at Bongong, and the sense of his educational inferiority makes him shrink from facing an audience in the town, and makes him prefer to work in the surrounding villages. In such a place we need a man not only of good education, but one whose earnest faith and devotion to the Master's cause makes him "bold to preach the Word of God without fear." We have not yet, however, such a man at liberty for Bongong. After our talk we returned to our quarters, and as we were rather tired, and had to be up early in the morning, we turned in soon after dinner.

was quite dark, we got to the station only just in time to hear the whistle and see the train move off. There was no other train till after one o'clock in the afternoon. There were some tikka-gharries at the station, and likewise some bullock-carts; so we first tried to hire a tikka-gharry to take us on to Goburdanga by road. But the distance was twelve miles, and the drivers said their ponies could not do it. They certainly did not look as if they could, so we were not urgent, and we turned then to the bullock carts; but the drivers of those shook their heads also. There was

therefore nothing for it but to return to Sundarkanla Babu's house, and wait for the next train, he undertaking to give us breakfast. I found out that morning one secret about the Bengali curries. I had often wondered why they tasted so much better than those our Hindustani servants make us, and the secret is, keep your curry simmering over a very small fire for four or five hours. That improves the taste, and also whets your appetite. At any rate, that particular morning I found that by half-past eleven I was quite ready to do justice to any cooking.

We were at the station in good time in the afternoon, and got to Goburdanga without misadventure.

Goburdanga has not the honour of being a subdivision, but it is a populous place, containing about 6,000 inhabitants, and being surrounded by large villages. It is also the residence of several very wealthy zemindars (landowners) who live in palatial dwellings, and conduct themselves like small rajahs. These men are not

favourably disposed towards missionaries, for reasons that will be better understood further on, and they put every impediment in their way; so that, though many of the people are very friendly, no one would dare to sell us a house, or a site for one, in the town itself. We were therefore glad when, a few years ago, we were able to secure a plot of land near the station, and about a mile from the town. On that we built some three or four small houses for our workers, and there now they reside, and there also we stayed during our sojourn there. Some three or four years ago we had a convert from Goburdanga. He was a man of

independent means, fairly well educated, and gave great promise. He was baptized at Calcutta, and at his own desire returned afterwards to his own home. From that time we saw him no more, and no amount of inquiry could elicit anything more from the neighbours than that he had gone away. That he was not there was clear enough, for his house was falling into ruins, and his garden was overgrown with weeds; but whether there had been foul play or not we never could tell. The forces arrayed against the Gospel in this land are many and great.

Our work at Goburdanga was very much like that at

Bongong. We preached in a market in the afternoon, and then had a walk round the place, and visited two or three houses whose owners were known to Ishan Babu, and were therefore very pleased to see us. Here, as at Bongong, we need a well-educated and earnest missionary, a man who could hold his own, and would not be intimidated by the zemindars. Such a man



THE PREACHER'S BULLOCK CART.

would be a power for good in the place.

The next morning we were again up early, and took the train for Muslandapur, whence we were to be conveyed by bullock-cart to Baduria. The distance between these two places is eleven miles, and the road is nowhere along its whole length anything but indescribably vile; but the first five miles is still more so. It is nothing but a track worn across the fields by passing carts, and in the rainy season the wheels sink deep, and sink deeper and deeper still every succeeding season; for each cart follows the last, and there is never any attempt made at levelling, so that now the ruts

take the wheels up to the hubs, the oxen also walking in the ruts ; and as by this time the hot sun has baked everything to the hardness of rock, the jolting is beyond imagination. Nothing but the bamboo country-cart could stand it. On the morning of our arrival, therefore, as it was early in the day, and the weather cloudy and showery, we elected to walk at least the first five miles. On our way we met a large body of men, all armed with long, stout bamboos, marching off an unlucky villager. Meeting soon after a number of that man's fellow villagers, we found that his captors were servants of the zemindar. There had been a dispute about the rent, and the servant had paid the amount into the collector's office ; but that had not satisfied the zemindar, so he had sent his servants to seize the man and carry him away to his house at Goburdanga, where, I was told, according to the usual practice, he would be starved, or otherwise tortured, until he agreed to pay the increased rental demanded, together with a fine for giving so much trouble. The police at Goburdanga are more or less in the pay of the zemindars, and therefore take no notice. We advised the villagers to go to the sub-divisional office ; but one of them, who was the captured man's brother, remarked : " We have no money. What is the use of our going to the police ? " So the zemindars have it all their own way, and they do not therefore hail the advent of a missionary with joy, knowing that he will certainly use his influence on behalf of their oppressed tenants.

After walking for about an hour and a half I crept under the awning of our bullock-cart, and soon after Ishan Babu met his pony. Journeying by bullock-cart is at best tedious. The regulation speed is two miles an hour, and the interest you at first feel in the sugar cane, tobacco, and other crops growing in the fields along the way soon begins to flag ; while the constant " Oorse," " Ooredigi," and emphatic " Jao na " (Won't you go !) wherewith the driver urges on his beasts, soon begin to have a narcotic effect, even upon the driver himself apparently, for after a while he lapses into long periods of silence, during which his bullocks have a quiet and easy time. However, at last we reached Ishan Babu's house at Baduria, and I was at once cheered and refreshed by the sight of letters from the home-land waiting there for me. They did not all contain good news though. One, at least, told of sickness and pain, and made me feel more than I had yet felt, since I left home in November, the trial of separation from loved ones. But in a little while faith revived, and I found much to interest me at Baduria. Our mission buildings are situated a few hundred yards from the Issamutti River, which is there a fine wide stream, infested, however, with crocodiles. The country all round is thickly wooded, mostly with fruit-trees, and, therefore, swarms with birds of every description, which in the mornings filled the air with their sweet music, for it is not true that tropical birds are songless.

We have been carrying on work at this place for many years ; but at one time it was nearly given up, partly owing to the unhealthiness of the district, and partly owing to the violent opposition of the people, which once culminated in the burning down of our school-house. This opposition has now quite ceased, and so anxious are the people that the school should not be given up that recently several gentlemen offered to give free board and lodging to twenty scholars, and no sooner was that offer advertised than Ishan Babu was deluged with applications for admission. There have been several baptisms at Baduria, but the converts have all left the district. One, Rev. K. P. Banerjee, is now our pastor in charge of the South Villages and Sunderbunds. Another was till quite recently a teacher in our Kaurapukur boys' school. The others have quite disappeared, and Ishan Babu cannot get any information at all about them. There is, therefore, as yet, no church at Baduria. This is very trying to the faith of our workers, but they are toiling on bravely, and by means of schools, one for boys and one for girls, and a night school, by preaching in the surrounding markets, and house-to-house visitation, to which Ishan Babu rightly attaches great importance, they are patiently sowing the good seed.

I stayed at Baduria five days, visiting the schools, going with the preachers to the markets, and visiting several houses in company with Ishan Babu. We were everywhere very well received, the people exerting themselves to show us hospitality, begging us to be seated, and bringing forth the indispensable hookah for Ishan Babu, and date-palm juice for me. If we declined these proffered gifts, having already partaken of these things at another house, our host would exclaim despairingly : " Then what shall I give you ? " They are a simple people, and in most cases by no means opposed to Christianity. But their mind is dark and slow of comprehension. In their own religion there is nothing to make them think ; it all consists in the performance of a simple round of rites. Therefore, while perceiving the beauty of the religion of Christ, and in a dim way acquiescing in the truth of it, they are slow to grasp the fact that action is demanded on their part, and that they must arise and take hold of what Christ offers. Ages of superstition have shrouded them as with a dense wintry fog, which darkens and numbs them, so that, as one remarked : " While you are with us we understand what you say ; but when you have gone, we quickly forget everything." But the Sun of Righteousness has now arisen upon them, and the day is coming when the fog shall roll away, and they shall rejoice in the light of a fuller knowledge, and in the warmth of our Saviour's love.

Of my return journey to Calcutta there is nothing to record, save that it was a fatiguing one, and I was glad when, after nine hours of bullock-cart and railway travelling, I got to the end of it.

W. R. LE QUESNE.



THE Centenary Report of our Society, the preamble to which was freely distributed during Anniversary Week, weaves in with the record of the past year a brief review of the progress of a remarkable century, in which the Society has taken no small share. It is suggested that the only way to get a just estimate of the missionary history of the past hundred years is to read into it the story of material progress, of territorial expansion, and of political and religious development in Britain, all of which have been used by God in shaping and developing the modern missionary enterprise, while the missionary crusade has itself been a powerful factor in all this modern progress. After dealing with some of the lessons to be gathered from past experience, one of which is that it becomes increasingly clear that the work of evangelising the world is enormously greater than was probably at first imagined, the present financial position of the Society is dealt with in all its aspects. Appended to the Report is a complete statement of the receipts and expenditure since the commencement, the former of which has reached a total of £5,618,123, in addition to £981,752 raised at the various Mission stations. The consideration of figures leads up to the definite announcement that, in order to enable the Society to maintain its present staff, an increase of income is required to the extent of £20,000 per annum. The history of the Society's progress during the century is a wonderful record of answers to prayers and of encouragements to faith, and the actual results have indeed been remarkable. The Society has sent out during its lifetime more than a thousand European missionaries, in addition to their wives. What has been the result? There are about 95,000 persons gathered from among all the heathen peoples into the fellowship of the Church of Christ, in addition to an equal number who have already passed into the life eternal. Nearly half a million more are under Christian instruction, and about 125,000 children, of whom in the Eastern Missions more than four-fifths are the children of

the heathen, are being educated in the Mission schools. "Surely, when contrasted with the expenditure freely incurred in the pursuit of commerce or in the prosecution of war, the expenditure on Missions is the most economical and the most remunerative by far."



The Centenary Year was duly "sung in" at Exeter Hall on Saturday afternoon, May 4th, and our enthusiastic friend, the Rev. Stanley Rogers, of Liverpool, to whom we are so greatly indebted for the compilation of our "Centenary Missionary Hymnal," fittingly occupied the chair. In our magazine for young people he recently wrote that he thought "Sing unto the Lord" should be our watchword for the year 1895, and as, at the close of the Children's Demonstration, he expressed himself as well satisfied with the choral part of it, we may conclude that we have made a good start upon these lines. We were once more put under a deep obligation to Mr. Luther Hinton as conductor, and Mr. Horace G. Holmes as organist.

Apart from the special service rendered by Mr. Rogers, to which we have referred, he proved himself an admirable chairman on other grounds. His deep and practical interest in the missionary work of the young is well known, and in a bright, humorous speech at the beginning of the meeting—

after the opening hymn, "The whole wide world for Jesus," had been sung, and prayer had been offered by the Rev. E. Lewis, of Bellary—he claimed that the hope of the future, and especially of the continuance of the Forward Movement, lay in the young. He created great amusement by likening the one-hundredth birthday of the Society to the corresponding period in the life of an old man who enjoined upon his shoemaker to be sure and make him a new pair of shoes of special durability, because he "felt stronger at the beginning of the second century than he did at the beginning of the first." In like manner, said the Chairman, the Society was doing far grander work all round at the present time than ever before in its history. Mr. Rogers also made another admirable point when telling of a countrywoman who, on first seeing a railway train, expressed her fear that it would never "gang," and then, when she saw the power of the steam, that it would never stop. When the Society was started there were some people who said the movement would never succeed. "It will never stop," added the Chairman, "until the whole wide world is won for Jesus Christ."

The Foreign Secretary briefly introduced the large company of missionaries seated on the platform, and who constituted, as he said, a remarkable gathering of interesting guests, many of them wearing the bright native costumes of the countries in which they labour. Some of their children were also subsequently introduced. The brilliancy of the platform was increased by the display of a large number of banners and bannerettes (the gift of the Rev. F. H. Blanchford, of Halifax) bearing the names of some of our Mission stations, and of prominent pioneer missionaries of the Society. The following may be regarded as a complete list of our missionaries at home at the present time, and nearly all were present on Saturday afternoon:—

From CHINA:—Miss Edith Benham (formerly of Amoy), Rev. T. and Mrs. Bryson (Tientsin), Mrs. Edge (formerly of Hong Kong), Rev. W. E. McFarlane (Mongolia), Rev. W. Muirhead, D.D., and Mrs. Muirhead, (Shanghai), Miss Roberts (Tientsin), Rev. R. M. and Mrs. Ross (Amoy), Rev. C. G. and Mrs. Sparham (Hankow), Rev. J. W. and Mrs. Wilson (Chung King), Rev. J. Chalmers, LL.D., and Mrs. Chalmers (Hong Kong).

From INDIA:—Rev. A. P. and Mrs. Begg (Calcutta), Miss Brown (Madras), Miss Budden (Almora), Rev. W. H. and Mrs. Campbell (Cuddapah), Rev. A. A. and Mrs. Dignum (Salem), Miss A. E. Gill (Benares), Rev. H. J. and Mrs. Goffin (Kadiri), Rev. E. and Mrs. Hawker (Colmbatoor), Rev. J. G. and Mrs. Hawker (Belgaum), Rev. E. and Mrs. Lewis (Bellary), Rev. S. J. and Mrs. Long (Colmbatoor), Miss L. E. Meachen (Almora), Rev. W. B. and Mrs. Phillips (Calcutta), Rev. E. P. Rice (Chik Ballapur), Miss L. G. Robinson (Berhampur), Rev. A. L. and Mrs. Allan (Nagercoil), Mrs. Haines (Belgaum), Mrs. Joss (Bangalore).

From MADAGASCAR:—Rev. W. E. Consins, Rev. J. H. Halle, Rev. J. and Mrs. Houlder, Rev. J. G. and Mrs. Mackay, Rev. J. and Mrs. Richardson, Rev. G. A. and Mrs. Shaw.

From AFRICA:—Rev. J. Brown (Taung), Rev. J. T. and Mrs. Brown (Kuruman), Rev. E. and Mrs. Lloyd (Kanye), Dr. C. B. Mather (Lake Tanganyika), Mrs. J. B. Thomson (formerly of Matabeleland).

From SOUTH SEAS:—Rev. G. A. and Mrs. Harris (formerly of Mangala), Rev. W. N. and Mrs. Lawrence (Aitutaki), Dr. S. H. Davies (Samoa), Mrs. W. E. Richards (formerly of Ralatea).

From NEW GUINEA:—Rev. J. and Mrs. Chalmers.

From BRITISH GUIANA:—Rev. J. L. and Mrs. Green.

In conclusion, Mr. Thompson introduced, with particular gratification, as the sons of converts of the Society, Mr. J. B. Glasgow and Mr. Campbell, of British Guiana. The missionaries saluted the audience in the foreign languages which they speak.

The Rev. C. G. Sparham described the handsome Chinese tapestries suspended from the walls, and which are the gifts of Hankow Christians to the Society on the occasion of the Centenary. The circumstances connected with the despatch of this present, which the Chairman truly said had "beaten the record," were referred to in last month's CHRONICLE, and a full description is given elsewhere. Mr. Sparham incidentally mentioned that in China the larger the present the greater was the respect intended; for among people of the lower order paper scrolls were the order of the day, increasing, according to the position of the recipient, into the value of carved tablets, or silk and gold tapestry, such as the gift to the Society.

The Rev. E. Lloyd, of Kanye, spoke of child life and superstitions in South Africa, and ended up with a "real lion story"; and then, after some Hindu, Chinese, and Malagasy hymns had been sung, Miss Leila G. Robinson (of Berhampur), niece of the late Rev. R. Robinson, told of some of the difficulties incidental to life in India, and of other special obstacles which seemed to hinder the missionaries in all the work they had to do, and which called forth all the energy of faith and prayer, lest they should become discouraged, hopeless, and even weary. The Rev. J. Richardson, of Madagascar, traced his first desire to become a missionary to Madagascar to a sermon preached by the father of the Chairman, and to a description of the martyrdoms in that country. It was a remarkable fact that years afterwards, in a Memorial Church erected on the "Rock of Hurling," where those martyrs met their death, he (Mr. Richardson) preached before the Prime Minister upon the occasion of his Excellency's first visit to the church, and had the honour of inviting the Queen to hear the singing at the celebration of the Tonic Sol-Fa Jubilee. In conclusion, Mr. Richardson urged the children to pray to God to bless Madagascar and save her from all her foes.—The final address was delivered by Mr. J. B. Glasgow, of British Guiana, who expressed his willingness to be exhibited as one of the samples of missionary work in that country, which he was proud to speak of as a Christian land; for there was no one resident in the Colony who had not had an opportunity of hearing the Gospel preached. Mr. Glasgow proceeded to say: "All the privileges that we enjoy in that land to-day, social, political, and otherwise, we attribute to the influence of the Gospel of Jesus Christ. I say that because I want the boys and girls who are present here to-day to realise that, when they send the Gospel to heathen people, they send to them that which is to be the foundation of all other good, of all privileges, social and otherwise, that any people can expect to enjoy. It is all the outcome of the work of the

L.M.S., who were the first to think of our forefathers, and to send them the blessed Gospel of our Lord and Saviour Jesus Christ. I take this opportunity of thanking you for all you have done for us in British Guiana, and for all the heathen world. I trust that what has been done in the first century of the Society's history will be as nothing compared to what will be done in this second and future centuries."

After this splendid testimony, the meeting was concluded with a vote of thanks to those who had taken part, and with singing and the Benediction.

FINANCE.

The Rev. J. P. Gledstone, Vice-Chairman of the Board, presided over the prayer-meeting at the Mission House on Monday morning, which was well attended. At the annual meeting of members at Falcon Square Chapel, in the after-

noon of the same day, Mr. G. W. Dodds, of Norwood, was called to the chair. After the singing of a hymn, prayer was offered by the Rev. E. Storrow, of Brighton. The Foreign Secretary called attention to the curiously mingled features of the report. Naturally the dominant note of this, the Centenary year, must be a note of praise to God for unnumbered mercies given to the Society throughout the long course of its history—for the Directors and friends at home who had conducted its affairs, and whose energy and enterprise in the earlier years and in times of exceptional difficulty had kept the Society going, and had enabled the Society to take an ever larger view of its work and to develop new forms of work as new opportunities offered and new claims arose; praise to God, also, for the remarkable company of men and women whom God had called out to

Dr.		BALANCE SHEET (INCOME		AND EXPENDITURE), 1894-5.		Cr	
To:—				By:—			
1. Contributions:—				1. *Expenditure for 1894-5:—			
(a) *Subscriptions, Donations, and Collections		£92,105	10 9	(a) Payments by Treasurer in London, &c.		£130,700	0 0
*Do., Colonial and Foreign Auxiliaries		5,497	17 7	(b) Raised and appropriated at Mission Stations		28,453	15 0
*Do., Mission Stations (besides £90 18s. 4d. included in the Centenary Fund below)		2,431	0 6	2. Investments (as per Dr.)		£130,213	6 1
Do., do., locally appropriated						8,711	7 3
(b) *Legacies		£7,047	5 4				
Do., Colonial and Foreign Auxiliaries		1,098	5 10				
2. Dividends		£1,384	7 3				
Do., for Special Objects		1,693	14 0				
Income for 1894-5							
3. Sale of Property in Demerara (balance)							
4. Received for Investment:—							
(a) Legacy subject to Life Annuity (afterwards for India Mission)		£2,663	0 0				
(b) Donation (second) for Training Native Ministry in India		800	0 0				
(c) Legacy subject to Life Annuity		4,000	0 0				
(d) Donations subject to Life Annuities		1,200	0 0				
(e) Legacy to perpetuate Subscription		39	17 3				
(f) Addition to "Evans Scholarship Fund"		17	10 0				
Deficiency carried down							
5. *Contributions to the Centenary Fund (so far as received)							
6. *Contributions towards Deficiency							
Balance against the Society							

noon of the same day, Mr. G. W. Dodds, of Norwood, was called to the chair. After the singing of a hymn, prayer was offered by the Rev. E. Storrow, of Brighton. The Foreign Secretary called attention to the curiously mingled features of the report. Naturally the dominant note of this, the Centenary year, must be a note of praise to God for unnumbered mercies given to the Society throughout the long course of its history—for the Directors and friends at home who had conducted its affairs, and whose energy and enterprise in the earlier years and in times of exceptional difficulty had kept the Society going, and had enabled the Society to take an ever larger view of its work and to develop new forms of work as new opportunities offered and new claims arose; praise to God, also, for the remarkable company of men and women whom God had called out to

the deficiency brought forward from 1893-4 of £28,902 17s., and the expenditure of £1,000 on account of the Centenary, making a total of £49,320 15s. 11d. The sum of £38,486 19s. 4d. had been paid in to the Centenary Fund, and £5,765 11s. towards the previous year's deficiency, leaving a balance against the Society with which to start the new year of £5,068 5s. 7d. It was a serious matter to find, continued Mr. Thompson, that heavy deficiencies recurred year after year, particularly in view of the Forward Movement. They had sent out sixty-nine of the hundred additional missionaries, but the churches had not provided half the amount required for their maintenance. This condition of the funds had led to serious questionings as to the soundness of the present position of the Society, and as to whether the churches were alive to the importance

of the work and were prepared to respond to the Society's appeal. In the interests of the work, there must be a settlement one way or another. The workers abroad had been encouraged to believe that the long strain of years was to be relieved by means of the Forward Movement; but there would have to be more than a call of "Halt" unless some relief came. For the present the difficulty of the adverse balance had been met, as it had been resolved from the first that about half the Centenary Fund should be appropriated towards the expected deficiency of the past year and the known deficiency of the previous year; but they must consider how they were to face the future. Disappointment had been expressed that the income during the past year had not been larger, but he (Mr. Thompson) thought that was not altogether a reasonable disappointment. Some supporters had included their annual gifts in the Centennial Fund, and as long as that Fund was being raised they must expect that the ordinary income would be stationary. But surely the experience of the past suggested that all the effort now being made to diffuse information, and the increase of interest manifested in every direction would be powerfully operative for good as soon as the pressure of the Centenary Fund had passed away in the course of a few months, when the attention of their friends would be directed towards the necessary increase of the ordinary income of the Society. The gentleman who had offered anonymously to give £500 annually for five years realised as a business man that during the next five years the Society was bound to have a great deal of exceptional pressure upon it while it was making an effort to increase the ordinary income, and he had empowered him (Mr. Thompson) to use his promise as a challenge and appeal, so that they might begin the new century without any thought of retrenchment, or withdrawal, or curtailment of its sphere of labour. "God forbid," said Mr. Thompson in conclusion, "that we should begin the new year climbing down from the position to which God has permitted us to rise at the present time."

The Rev. W. E. Morris, of Market Harborough, in moving that the report and statement of accounts be adopted, printed and circulated, expressed kindly sympathy with the officers of the Society at this very trying time. Let it not be forgotten that God had done great things for them, whereof they were glad. Indeed, he thought they should sing the Doxology at every meeting held in connection with the Centenary. The difficulty they had to face was of God's own making, and He would provide the means of deliverance in His own time; and he (Mr. Morris) felt that the need at this hour was the spirit of missionary consecration which signalled the birth of the Society and which had always tided it over difficulties like the present. It was not failure that they were bemoaning, but that the missionaries had done so much that the Society did not know what to do next. God was not straitened, except in the willingness of

His people, and they must give Him no rest until the baptism of the Holy Ghost should come.

In seconding the resolution, Mr. W. E. Whittingham, of Walthamstow, echoed the feelings of thanksgiving that had been expressed, and said also that he did not think they ought to take a gloomy view of the finance. The fact that the West Indian and South African churches were self-supporting was a cause for thanksgiving, and the Centenary movement was doing something to enlighten people regarding the grand work of the Society.

The Rev. A. N. Johnson, M.A., announced that the total amount of promises and receipts for the Centenary Fund had reached £60,200. He called special attention to some of the items of that account. The missionaries' purse, to which missionaries of the Society had been asked to contribute by one of their number, whose idea it was entirely, had realised £552, in addition to several other considerable sums from individual missionaries; a contribution of 100 guineas had been received from a granddaughter of the first Home Secretary (Mr. Shrubsole), and £10 from a granddaughter of the Rev. Dr. Waugh. The largest contribution of the year towards the Deficiency had been £2,000 from Mr. J. Balmain, of Perth, who had given £1,000 the year before. Another encouragement had been the receipt on the previous Saturday of an anonymous cheque for £485. Bristol had given or promised the sum of £5,706 to the Centenary Fund; Sheffield and Leeds over £2,000; and the women of Manchester over £1,000. These facts afforded abundant reason for thanksgiving.

The report, &c., having been adopted, the Rev. F. Hall, of Wimbledon, proposed the re-election of the officers and the adoption of the new list of Directors. While unable to take such an optimistic view of the situation as Mr. Morris, he hoped that the facts which had been so clearly put before them would strengthen their faith in God. In order to lift the permanent income of the Society they must get more and more into personal touch with the churches. He would like to see a monster representative demonstration held, so as to get the voice of the churches respecting the policy of the Society.

Mr. G. Marris, J.P., of Birmingham, seconded the resolution. He remarked that the Centenary Celebration had not fallen on good times, on account of the depression in trade. But he was looking forward with much greater hope to the steady raising year by year of the permanent income of the Society.

The Chairman, in putting the motion, which was carried, expressed the feeling that they must not only look to the collection of small sums, but to the methods of spending money at present existing among Christian people.

The meeting was brought to a close with the Doxology and the Benediction, pronounced by the pastor of the church, the Rev. A. H. Storrow.



While the Society is celebrating its Centenary, the Ladies' Committee for the promotion of its Female Missions are able to rejoice over the completion of twenty years of most useful and successful service in their special department. It was a great disappointment to all that Mrs. Robert Whyte—who has been so closely associated with the Committee, first as indefatigable secretary and now as president—was through illness precluded from taking part in the ladies' annual meeting, at Westminster Chapel, on Tuesday afternoon. But a very interesting letter from her was read by Mrs. Hugh Matheson, who presided, in which she expressed devout thankfulness for the rich harvest with which God had rewarded the efforts of the Committee and of the lady workers in the mission-field. What the proportionate results are likely to be if the Committee are privileged to complete a century of work, it is not—as Miss Benham suggested—in our power to calculate.

An opening prayer was offered by Mrs. Jesse Haworth, and then Mrs. Matheson announced that a gift of £500, "the fruit of our mother's teaching," had that morning been received at the Mission House; and she also read the letter from Mrs. Whyte referred to above. After recognising the influence of the wives of missionaries which had preceded the work of lady missionaries, Mrs. Matheson stated that sixty-five ladies were actively engaged: in India (33), China (21), Madagascar (6), South Africa (1), and the South Seas (4), besides a large staff of Bible-women. She also mentioned that the gifts from native Christians in China reached a larger total than was received by any other society, and then asked, in comparison with that fact, Where were the self-sacrifice, earnest pleading, and sacrifice of the churches at home?

Mrs. Chalmers, of New Guinea, told an interesting sequel to the record of Mr. Holmes's journey to Maipua, given in the May CHRONICLE. The chief referred to had visited them with his two wives and child. One result of that intercourse was a promise to give up cannibal practices, and he had kept faithful to his promise, though it had involved cutting himself off from a part of his tribe, and removing to a new settlement. But he had been greatly discouraged by the inability of the missionaries to send him a teacher. The speaker based an earnest plea for help upon these incidents.

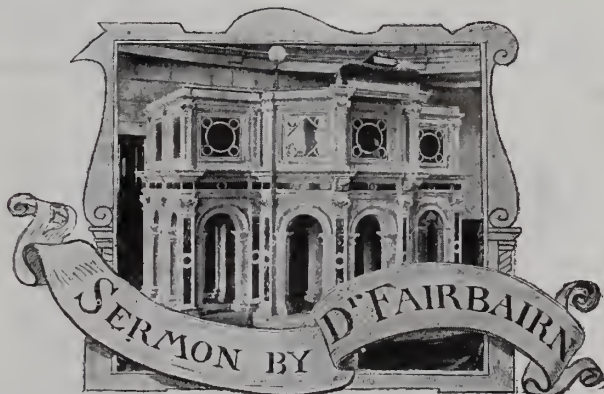
Mrs. Somerville, of Dalkeith, wished it were possible to influence those in the churches who were not interested in missions to the heathen, though, for her own part, she could not understand such Christians. As a contrast to these, she gave the substance of a letter from a friend of hers in Edinburgh,

describing the self-denying efforts of a class of poor girls in supporting a child in one of the Indian Mission schools, at a cost of £8 a year. One member of the class was an invalid, in very poor circumstances, but so rich in love and sympathy that many a shilling, and sometimes a piece of gold, earned in dressing dolls, &c., had she slipped into the teacher's hand for the work. This, and other incidents of a similarly happy kind, led Mrs. Somerville to urge that attempts should be made to interest domestic servants in missionary work, about which they were at present lamentably ignorant.

Miss Budden, of Almora, emphasised individual responsibility for the sending of the Gospel to the heathen. That Gospel was the philosopher's stone, for when it entered the heart of a heathen woman it transformed and elevated her life in a way difficult to describe, turning all to gold. Miss Budden maintained that in India female missionaries were needed more than male workers, for they could teach both sexes, which the men were not able to do. Women at home could also do a great deal for the work, and she felt that if those present were to make up their minds that the year should not pass without the Forward Movement being carried on to a successful issue, nothing could prevent it. Incidentally she expressed her disapproval of one branch of missions being designated as "foreign," for nothing was foreign to the great heart of the Father above. It was small wonder that she was herself so deeply interested in mission work, and in Almora particularly, seeing that her father and mother gave their lives to the work, and that their graves were situated in the native cemetery of Almora.

Miss Edith Benham, formerly of Amoy, in a vigorous and forcible speech, described some of the disabilities of heathen Chinese women, and contrasted their position with that of the wife of a native pastor at Amoy, who practically conducted the affairs of the native church during her husband's absence. Miss Benham also referred to the "horrible opium habit," which had laid hold of a good many women as well as men, and asserted that it was not enough to hear of such things and yet to do nothing to help.

At the close of the meeting a large number of ladies met for tea and conference.



"Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God."—MARK i. 14.

"And He said unto them: Go ye into all the world, and preach the Gospel to every creature."—MARK xvi. 15.

From the first the annual missionary sermons have deservedly ranked very high in importance among the Anniversary engagements, and, since they ceased to be

preached in the Episcopal churches, have engaged the best efforts of eminent men in the Congregational, Presbyterian, and other Dissenting bodies. The extremely large congregation which assembled in the City Temple on the Wednesday morning, the preacher, and the sermon were all worthy of the special importance and interest of the occasion—the Centenary Sermon. The Rev. A. M. Fairbairn, M.A., D.D., Principal of Mansfield College, Oxford, appropriately took for his text the passages of Scripture quoted above, which was the theme upon which the venerable Thomas Haweis based his striking discourse at the foundation of the Society. The Doctor's eloquent and scholarly sermon was in every respect a remarkable effort, and not least that for an hour and twenty minutes, without a note and without a distinct pause, he treated—though he indicated some of the directions in which he had not even then exhausted his subject—the all-important action and command of Jesus Christ. After a graphic word-picture of the Preacher and His rustic band, the Doctor foreshadowed the divisions of his sermon—the Personal Ministry of Christ, and the Apostolic Ministry of His people as the continuation and realisation of His own—and treated the former from the contemporary and the latter from the historical point of view. Starting with the Personal Ministry, there were three notable things:—(1) The place where it was exercised (not, as an astute man of the world would have done, at Jerusalem, the birth-place of religion, but in the quiet of His own province); (2) the men among whom it was exercised (“common” men whom He moulded after His own pattern, not fanatics like the priests—fanaticism being zeal for trifles, whereas enthusiasm was zeal for humanity—the one guarding what he lived by, because it was his trade, and the other living by what he spread, because it was his glory); (3) the substance of His preaching (the Gospel of the Kingdom of God, which the preacher contrasted with other great religions). The Doctor's treatment of the second part of his discourse—the Apostolic Mission—showed from the historical point of view the marvellous success that had attended Christ's plans; whereas, if He had gone to Jerusalem, Christianity would have been nothing better than redressed Judaism. The historical review included a masterly description of the greatness of London as a centre of testimony to the Christian faith. Reference was also made to the founding of the Society and the lessons which the succeeding hundred years had taught. In conclusion, the preacher maintained that for missions to live, England must be held, and if that were to be done, a great work was involved. The duty of the Church could not be done abroad if forgotten at home.—At many points the congregation expressed their appreciation by applause, and the sermon throughout was followed by closest attention and sympathy. The devotional part of the service was led by the Rev. J. H. Jowett, M.A., of Newcastle-on-Tyne.

WATCHERS' BAND.

The third annual meeting of the Watchers' Band, held this year in the City Temple, was more influentially attended than either of its predecessors, and may be expected still more to extend in succeeding years, so full of promise and vitality did the meeting show the Band to be. The Rev. Urijah R. Thomas, President of Redland Park Church, Bristol, presided; and an opening prayer was offered by the Rev. J. H. Gwyther, B.A., President of Liscard Branch. Mr. J. E. Liddiard, F.R.G.S., the Hon. Sec., read the report, a copy of which will be found in the present number of the *CHRONICLE*. Following upon this the Chairman expressed the gratitude of the meeting to Mr. Liddiard, and those who with him had led the Watchers along in this good way. They might well indulge in congratulation, because they believed that God had been in the work, and had turned many hearts to more united missionary prayer, and they must always remember that the Society was cradled in prayer. The Christian Endeavour Societies and the Watchers' Bands were new proof that the old power was still at work, and that God would renew the face of the Church as He had just renewed the face of the earth in the glorious spring.

Dr. R. F. Horton, President of the Lyndhurst Road Branch, Hampstead, characterised the present gathering as the effective force of the Society. Prayer was really the motive power of the Society. He thought the Chairman might fittingly have given them an address corresponding to his address to the Congregational Union, but entitled “Sisterhood,” because it was evident that women represented the majority of the Watchers. Dr. Horton thought that the example of the Church Missionary Society should be a great stimulus to our own Society. The Gleaners' Band, of which the Watchers' Band was an imitation, appeared to be the motive power of that Society; and when the spirit of prayer was poured out upon it in special measure some years ago, it determined, in the face of deficits and debts, not to refuse any suitable candidate for service, even though the money should not be immediately forthcoming. They had acted upon that principle for two years, with the result that their staff had been doubled in nine years, and the supplies of money had been equal to the new demands. He (Dr. Horton) believed that the L.M.S. would be led to imitate them in that policy also, which had resulted from prayer. The Forward Movement of the L.M.S. had not failed merely through want of money, but from want of faith and of prayer; and if ever it was to be carried out it would be by the Watchers' Band gradually permeating the churches until every church was a Watchers' Band. They could not expect to do great things so long as only one church in nine had a Band, and so long as the average membership was only about five-and-thirty. Nor would the work be done until there were as many men as women in the Bands; “for so long as we have a lot of unbelieving men in the churches who will

not pray for us, there is no help for us. I suppose," continued Dr. Horton, "they would say it is because the Lord intends by the weak things of this world to confound the strong. So far from the weak things of the world confounding the strong, if the ladies are really praying, they are proving themselves to be the strong ones, because of all the exercises of mind, body, or spirit, there is nothing that approaches prayer for the demands it makes upon you." Dr. Horton admitted that he had found it exceedingly difficult to pray once a week for the Society. Taking "The Rock of Prayer" (a little jutting promontory from the cliff that overhangs the Atlantic, on the coast of Kerry, in Ireland, and which is reached by an exceedingly narrow isthmus of rock, which the adventurer must cross in order to climb to the altar above to offer prayer), Dr. Horton remarked that in order to get to the point where prayer had to be offered there was a perilous little isthmus to be crossed; "and the difficulty of our prayers is that we are inclined to offer them on this side of the isthmus instead of the other, and what we call prayer is unanswered because it is not prayer." They could not pray in the right spirit in a hurry. If they could honestly say they had not time to pray, that was a strong reason for not pretending to pray, and without time they certainly could not pray aright. In the first half-hour they could do little in prayer. They must get near and lay hold and realise, and then the wrestle came, and then the faith sprang up, and then there was the open vision, and then there was the voice that replied, and the touch of the Hand upon the spirit that was praying. But it could not, he insisted, be done in a hurry. He wanted the Watchers to realise that it might involve getting up early and giving up some engagements. He recommended ministers to give up some of their sermons and speeches; ladies to drop some of their social calls; and everyone to give up many amusements that were not amusing, but that were a burden to the flesh, and unite in a constant stream of prayer.

Miss Leila G. Robinson, Secretary of the Berhampur Branch, and representing the North India Division, mentioned that she was the first Watchers' Band Secretary appointed abroad, and the first to come home on furlough. The missionaries in Murshidabad realised at once the value of connection with the parent Band, and they had not been disappointed; for the knowledge that they had a special place in the prayers of those at home had been of no small encouragement to them. In the Bengali Church at Berhampur there were five-and-twenty native "Watchers," and the native pastor every Sunday morning called attention to the special subjects provided for in the Manual. The missionaries desired that the Watchers' Band might continue to go forward.

The Rev. E. Lewis, of Bellary, representing the South India Division, felt that they were not mere Watchers, for he believed that their hearts were in full sympathy with Christ

and with Christian work all the world over. In prayer was their strength, their hope, and their confidence that their work would prosper. A short time ago, when visiting the village of Sundur, a woman came to him, and asked him, in great excitement, to order a certain catechist not to pray any more that she might become a Christian. Her son and daughter were Christians, and in reply to Mr. Lewis she described how the morning before, when going to pay service to the idols, a voice, which she recognised as the voice of God, seemed to remonstrate with her against doing so, and she wanted the catechist to be ordered to desist from praying. Since then another daughter had become a Christian, and he (Mr. Lewis) had sent a message to the mother not to resist any longer the Spirit of God. If a woman who professed herself to be a heathen, and felt afraid of being drawn into the Christian fold, so believed in prayer, ought not Christians at home to believe in prayer? Mr. Lewis then proceeded to give some deeply interesting and entertaining reminiscences of native catechists and children, which led the succeeding speaker to remark that they might be merry and at the same time devout.

The Rev. J. P. Gledstone, President of the Streatham Hill Branch, remarked that it was prayer which connected the teaching with the winning of the world. What was wanted was the cleansing, renewing, and quickening of hearts everywhere, and then signs and wonders would be done in the name of Jesus Christ.

The Rev. G. Cousins referred to the hopes and fears connected with the conception of the Watchers' Band. He thanked Mr. Liddiard very heartily for his devoted efforts for the Band, and after holding out the hope that they might in time support their own special missionaries, he urged the Watchers to help in combatting whatever hostility and apathy existed towards its work.

In the course of the proceedings greetings were received from the Hankow members and from Gideon Branch, Bristol.



Unlikely as it is, owing to the greatly changed conditions, that we shall ever see a repetition of the marvellous exhibitions of fiery enthusiasm which marked the launching of our Society—graphic and thrilling accounts of which we find in the early records—yet a demonstration, great in every sense, like that held in the Queen's Hall, Langham Place, on the Wednesday evening, is positive and encouraging proof that Foreign Missions generally, and our own Society in particular, retain the affection of the churches upon which

it has for many years depended for support. After and during the conversazione, which commenced at half-past five o'clock, some 2,500 persons filled all the available space in the large Hall, and many more would have come had not the limitations of the building rendered it necessary two days beforehand to decline further applications for tickets. The capacious and handsomely gilded and decorated chamber, brilliantly lighted by electricity, presented an extremely animated scene while the meeting, beginning at seven o'clock, was in full swing. Before the Lord Chancellor (the Right Hon. Lord Herschell, G.C.B.) took the chair, some choruses from "St. Paul" were rendered by the London Choral Union, conducted by Mr. Lewis, Mr. Fountain Meen being at the organ. As various prominent missionaries and others appeared on the platform they received hearty recognition. The Lord Chancellor was supported by Mr. A. Spicer, M.P. (Treasurer of the Society), Mr. W. Crossfield, M.P., Mr. S. Smith, M.P., Mr. A. J. Sheppard (Chairman of the Board of Directors), the Rev. J. P. Gledstone (Vice-Chairman), Mr. A. Marshall, Mr. J. Wycliffe Wilson, Mr. H. Lee (Manchester), Mr. A. H. Baynes (Baptist Missionary Society), the Revs. Urijah Thomas (Chairman of the Congregational Union), Dr. Fairbairn, Dr. Herber Evans, Dr. Newman Hall, Dr. G. S. Barrett, Dr. Kennedy, Dr. Muirhead, James Chalmers, E. H. Jones, D. A. Hershel, W. Justin Evans, Stanley Rogers; Revs. R. Wardlaw Thompson, Arthur N. Johnson, M.A., and George Cousins (Secretaries), Mr. J. E. Liddiard (Secretary of the Watchers' Band), &c.

After singing, and prayer by Rev. W. Justin Evans (of Exeter),

Lord Herschell said he had felt, when very strongly pressed to take the chair, that, although he was obliged to refuse many such requests, he ought to make this case an exception. The Centenary of this great Society was an event of interest to every branch of the Christian Church. The zealous and earnest men of different bodies of the Church of Christ who founded the Society desired not to spread the views of any particular section, but to spread Christianity itself. That catholic spirit had not departed from the Society, which had left the converts from heathenism to adopt whatever form of Christian churchmanship they chose. The first work was commenced in parts of the world most removed from any form of Christian teaching. The first missionaries dropped down, as it were, in the South Sea Islands, amongst a people sunk in the lowest forms of heathenism and degradation, amongst whom human sacrifices and infanticide were common. They began their labours at a distance far greater than could be conceived of, with the changed conditions of the present day, away from all the interests and home ties by which they had been surrounded. It was difficult to realise what their sacrifice was. They did not look to have the way made smooth for them by the force of the State; and, indeed, they never would have achieved

the success they did if they had started upon the adventure with the contrary idea. Of course, he did not mean to say that there might not be circumstances under which it might be right that the State should be called upon to afford protection, but he had a horror of any connection between implements of modern warfare and missionary work. In succession the Society entered upon work among benighted and savage peoples in Africa and in Madagascar. At least this might be said of Madagascar, that they so effectually taught the people in the Christian faith that they were ready to die for their belief. Greater testimony to the genuineness and reality of the work done it would be impossible to bear. How many names arose to one's thought which had become the property of the Christian Church at large, such as Livingstone, Moffat, Williams, and Morrison, besides many living workers, who deserved no less the respect and admiration of the Christian Church! Of course, it was natural to ask what had been the result of the century of labour. He thought it was not possible to exaggerate the vast change that had been wrought in the South Seas. It had been borne testimony to by many who had perhaps no special enthusiasm in the cause of missions, but who had experienced the change among a people who before had been a terror to everybody who had approached their shores. The most striking testimony was borne by Charles Darwin—a shrewd observer, who never said a word more than he meant—in his visit to Tahiti, many years ago. He (the Chairman) knew that it was not uncommon to demand statistics with reference to such a question, and to ask whether the money spent had seen its return in the number of converts; but that was a mode of testing from which he utterly and absolutely dissented. It was trying to compare two things that had no common denomination. Tens of thousands of men and women had been led to adopt an altogether different idea of life, and become unspeakably happier as well as nobler. How were they going to estimate the monetary value of happiness conferred on one individual, to say nothing of tens of thousands? He had observed that there was a certain class of people who were always extremely solicitous about the selection which other people made for their charitable gifts, though he thought they were not troubled much in that way themselves. For the most part, though he would not say universally, they were the critics. No doubt, if Christians who chiefly supported foreign missions were indifferent to those at their doors, it would be a very great reproach, and the critics would be justified. On the contrary, the same names appeared on the subscription lists for both home and foreign missions. If they were to spend the money which went to foreign missions upon amusements and self-indulgence, the critics would be absolutely silent, or might have considerable sympathy for such expenditure. If it was a luxury to a Christian, why was he not to be allowed to indulge himself after the "harmless" fashion chosen by him? But the truth was that those whose faith was earnest and living, took

part in foreign missionary work because they could not help doing so. They desired to convey to others some share in their faith, because they believed in its inestimable benefits. This, at least, all might hope—that, with all the gratitude for what had been done in the past, the future century might have in store success so much greater than the marvels of the past, that even what had been accomplished might fade into insignificance.

Rev. R. Wardlaw Thompson remarked that the report for the past year showed that while there were some disappointing things, and some weak places, the impression of the whole would be one of great and glorious progress. All round the field there were evidences of God's blessing on the work of His servants, and signs that God was fulfilling His promise most remarkably to those who trusted in Him. But it had been a year of exceptional strain for the Directors in consequence of the condition of the Society's finances. After repeating the points in reference to the present state of the Society's finances which Mr. Thompson dwelt upon at the business meeting on Monday, he referred to the halt in the Forward Movement. While the call of duty was unmistakable, they had apparently been mistaken in resolving to do that great piece of work within a certain limited time which the All-Wise Lord and Leader of the Society saw to be too short, and, therefore, He put a check upon their advance by withholding the means for carrying out the purpose to the full. But they believed it would yet be accomplished, and on a larger scale than they had yet dreamed of, but they must have patience for God's time. It was a satisfaction to know that sixty-nine of the hundred additional missionaries were already in the field. It had been said that there was a tone of sadness about the report which was scarcely in keeping with the celebration of the Centenary. It would be untrue to circumstances if there were not such a tinge of sadness, when the field was white with harvest, and men were waiting to be sent, and the Society was obliged to stand still. But anxiety was not despondency. They were troubled, but did not despair. They had good reason to believe in God, who had been faithful in the past, and they expected that He would be faithful in the time to come.

THE FRENCH AND MADAGASCAR.

"I want," said Mr. Thompson, "to call your attention to the position of affairs in Madagascar. It seems that this Society has a sort of fatality about it in relation to the French. It is a singular thing that when the Society was celebrating its Jubilee, just fifty years ago, Tahiti, the scene of its first remarkable Mission, was being invaded by France, and Queen Pomare had for some months been on a British man-o'-war, a fugitive from the French troops who had driven her out of her kingdom; and now, as we celebrate the Centenary of the Society, the scene of another and most successful Mission is being attacked by the French, and, for

aught we know, before the year is out the Christian Sovereign of Madagascar may be on a man-o'-war being deported from her country. In those days the Society appealed to Her Majesty's Government earnestly, but in vain, to prevent the annexation of Tahiti. To-day, again, we have appealed to Her Majesty's Government to use their friendly influence with France; but Her Majesty's Government have their hands tied, and are unable to do anything to help us. I wish to say as little as possible about the political aspects of the question. It is a well-recognised rule that the wisdom, the freedom, the very safety of missions, require strict neutrality on the part of missionaries in the political relations of the countries in which they are at work. Missionaries have helped by personal advice, and have spoken out freely in times of great need, but missionary societies and their agents ought to keep clear of politics as much as possible. The Directors have thought it neither advisable on the ground of general principle, nor wise in view of the results of public agitation, nor likely to be helpful to Madagascar, to make any effort to arouse public sympathy or protest in this matter; but I desire to express on behalf of the Directors their feeling of intense pain that this little nation, this young nation, just rising out of obscurity and barbarism into adolescence of civilisation and Christian life, should, in the very beginning of the aspirations of its new life, feel the strong hand of a great Christian Power laid upon it to take its independence away. I desire, on behalf of the Directors, to express to the Malagasy Church their profound sympathy with them, leaders and people, in the trials and difficulties of the present and prospective time. We have special reason for feeling the deepest interest in the welfare of the Malagasy. It was the privilege of the Society to take the Gospel and the arts of civilisation to the Malagasy, and to give them the Bible. During the long days of persecution the supporters of the Society thought much, prayed much, and had the people constantly on their hearts. Since the days of freedom began in 1862 we have found Madagascar one of the most interesting and encouraging fields of labour, and have had in the island a large and increasing staff of European missionaries, and an ever-extending field of work. At the present moment there are no fewer than thirty-nine missionaries of the Society connected with the Madagascar Mission. The work of the Mission has developed in many directions, and is now of a very complete character, and—this is an argument which may touch one instinct of the British people, at any rate—we have expended on the Mission since we recommenced it, in 1862, no less a sum than £387,906. All this money spent, this life consecrated, this varied labour developed, means the diffusion of widespread influences of blessing. Not only have we a large nominal Christian community, but a true Christian church is growing up steadily in the island. A Christian public opinion is being created among the people, and missionary enterprise amongst them has been stimulated to a

most interesting degree. Local contributions for work among their own people, for the support of church and school and missionary enterprise, have been raised and expended to the extent of £94,237. Now we see this young immature people the object of the covetousness of a great European Power. We feel greatly pained and indignant. If France had colonised Madagascar, and the influx of her subjects had disturbed the social order, or if France had developed a great trade and the trade relations had become strained, and it was necessary to interfere by force, we could have seen some plausible excuse for the present expedition. But under present circumstances the invasion is only a bad illustration of the vicious principle by which great Powers which call themselves Christian are parceling out the world without consideration of the wishes of the people concerned. At the same time we are not afraid of the ultimate result spiritually. The Christian life, which has already proved its temper in the time of trial, will be purified and strengthened. The Malagasy have the Bible; they have learned some lessons of Church history and of religious freedom, and the Spirit of Christ will work effectually to make His Church strong and true. Our work as a Society is protected by treaties with Madagascar and by the Convention with France. We intend to go on with our work. We hope the need will never arise for standing on our rights as English subjects. Meanwhile, we appeal to you, that you may appeal to Him who has so constantly been the Protector and Friend and Present Helper of the Church in its hour of danger, that you will remember the Malagasy constantly, earnestly in prayer, that God may overrule this great trouble and make it a great blessing to that people."

Mr. Thompson then called attention to the handsome scrolls (the Centenary gift of the Hankow Christians) suspended from the roof.* Mr. Thompson proceeded to pass

briefly over some points in the wonderful history of the Society, rejoicing over the broad foundation of the Society, that the most generous supporters of the Society had been the very salt of the churches and the leading spirits in all Christian effort, and that interest in missions had enlarged their hearts, enriched their view of Christianity, and purified their faith. The missionaries, men and women, had been a most remarkable company, many of them possessing conspicuous gifts. The way in which God had opened the field was striking and encouraging, as also the way in which He had provided for the Society's needs. Since its commencement the Society had received five and a half million pounds in contributions at home, and nearly another million had been contributed in the field by Christian friends, and especially by native Christians. "Five millions!" said Mr. Thompson. "Why, we could buy six ironclads with that money, and in five years they would be obsolete. The first vote for this French Expedition to Madagascar was sixty-five million francs, or more than two million pounds. They will spend on that expedition more than all that this Society has spent for the conversion and transformation of multitudes during a century. Expenditure on missions is the most econo-

cord:—The Church was established that there might be a wide dissemination of the Gospel. In the year of the Incarnation of Jesus 1795, there was established the London Missionary Society, which sent forth those who should spread the faith, to travel at great distances through foreign lands, such as India, Africa, Madagascar, the Isles of the Pacific, and even the Central Flowery Land, and everywhere build churches. Speaking of Hankow, at first there was no church here; but when the English pastors—Griffith John and Robert Wilson—came to Hankow, halls for Divine worship were instituted. Afterwards other pastors of like spirit came, and now at the close of over thirty years there are more than 2,000 persons who have believed and received baptism. In the region around Hankow are Wuchang, Hanyang, Hiaokan, Tienmen, Kingshan, Yünnung, Yingshan, and Hwang pi, in all of which chapels have been established, and in some cases hospitals and schools. Having now, in the year of the Incarnation of Jesus 1895, with great joy reached the Centenary of the London Missionary Society, we, the Christians of the Hu provinces (i.e., Hupeh and Hunan), with one voice joyfully and gladly praise and give thanks to the boundless grace of God. And we pray God still to protect our Society and give to it even greater prosperity than in the past, and that it may both make known the love of God, and manifest forth the glory of God. These expressions of congratulation are respectfully selected and offered to the London Missionary Society.' So runs the address. The tui tsz, which are of Imperial yellow satin, have the following antithetical sentences worked on them in coloured silks:—On the right hand: 'Desiring that every place should obtain salvation, the Society was established in London; within the hundred years it has been able to prosperously lay a great foundation, causing us with one accord to deeply rejoice and leap for joy.' On the left hand one: 'Calling all men to be disciples, the Gospel came to the Central Land, and during many decades there has been a preaching of the great converting truths and a desire that all people should together enjoy the boundless love.' These antithetical sentences, it will be seen, give expression to the Society's fundamental principle. The pien, or long cross-piece, which hangs horizontally above the chung tang and tui tsz, is of pure white satin, handsomely bordered in accordance with Chinese art, and having a heavy green fringe hanging beneath it. Four Chinese characters: 'Yung Kwei Shang-ti,' 'Glory be to God,' are worked up in gold cord into bold relief, as indicating the great end in which the labours of the Society find issue. Twining around these four characters, and reaching from end to end of the pien, is a vine with hanging clusters of luscious purple grapes of almost natural size. This design indicates that the Society, which was planted in London a hundred years ago, is, to-day, bearing fruit in China to the glory of God. It only remains to be said that the idea of the presentation originated with the native church, and that it was carried through entirely by themselves and at their own expense."

* The following interesting description of the scrolls is from the pen of the Rev. C. G. Sparham:—

"In connection with the Centenary of the London Missionary Society the converts in Central China have sent their congratulations to the English churches in most approved Chinese fashion. On all joyous occasions, birthdays, wedding days, and the like, a Chinese gentleman is sure to receive from his courteous friends scrolls or tablets containing, in carefully balanced sentences, congratulatory expressions of regard. Usually, the scrolls are of paper and are two in number, but four are sometimes given. A more elaborate plan is to present four pieces, a *pien*, or long cross-piece to hang horizontally high up on the wall; a *chung tang*, or oblong-shaped centrepiece, which hangs lengthways under the *pien*; and a pair of *tui tsz*, or scrolls containing antithetical sentences, to hang under the *pien* and on either side of the *chung tang*. The strength of feeling and degree of respect of the donor is indicated as much, or more, by the size of the pieces and the material used as by the expressions they contain. Paper, wood, satin, mark the ascending scale of esteem, while size varies indefinitely with the importance of the occasion. Such being the custom of the land, it was only in accordance with their character that the Christians of Hankow should wish to send their congratulations on the London Missionary Society's Centenary in the form of an address and mottoes, in four pieces, worked in gold cord and variegated silks on satin scrolls, or hanners, and these of the largest size ever known to be used. It is probable that this is the first time anything of the kind, so elaborate, has been sent to England. The *chung tang*, or centrepiece, is of crimson satin. Top and bottom large margins have been left which are covered with a mass of artistic designs in coloured silks. Between these is the following address worked in gold

mical channel for spending money, and yields the largest return." In conclusion Mr. Thompson said he thought that the most encouraging feature was the growing interest of the young. They had since the New Year's Offering commenced raised £168,000 for the ships, and the amount was growing year by year. Another evidence of their interest was the ever-growing number of those who were preparing themselves for service. This was embarrassing at the present time, for a number of well-trained men and women were waiting for appointment, while others were longing for the opportunity of offering themselves to the Society.

The Rev. E. P. Rice, B.A., of Chik Ballapur, South India, maintained that the key which had been struck at the present meeting was not a minor key, but one of jubilant thanksgiving to God for His wonderful blessing vouchsafed to the work during the past wondrous century. Passing on to refer to the change which had come over the face of India through settled government, he paid a tribute of gratitude to the splendid succession of civil and military officers who had been sent out to support the British administration. The work of England throughout India was not a secular but a sacred work. While the Government had been doing so well their part, the missionary societies had been elevating the people from misconceptions of the God who ruled them to a knowledge of the Heavenly Father who loved them; and in summing up the results of the century, they looked thankfully to the number and quality of the native Christians. He (Mr. Rice) thought there was ground for exultation when they thought of the half-a-million Protestant Christians that had been gathered in during the past hundred years, especially when they remembered how many of them had had to wrench themselves from all the ties of home in taking the name of Christian. During the last forty years statistics had been gathered at each decadal period, which showed the following results:—During the ten years beginning 1851 the rate of increase of native Protestant Christians was 53 per cent. of the growth of population; in the second ten years it was 61 per cent.; in the third ten years it was 86 per cent. During the first decade the communicants doubled in number; in the second decade they nearly doubled again, as also in the third ten years. During the last decade the figures were not in the same proportion; still there had been a steady onward progress, vastly in advance of the growth of the general population. The Christian Church had been consolidating itself, for the number of communicants in full membership was rapidly overtaking the number of nominal Christians, all of which showed that the work had not been superficial, but solid and thorough. Mr. Rice, however, lamented the fact that so many young men were growing up to be agnostics, because the missionary band was too small to overtake the work. He read some testimonies to the growing influence of Christianity from non-Christian sources,

and wound up with an earnest appeal for "the land of twenty great nations." India was now, he said, in a receptive mood. Now or never must they implant in the people a reverence for God and spiritual things, and love for Jesus Christ and all righteousness in preference to materialism. India, he very strikingly remarked, was in a condition to take the dint of the rain-drop, to keep it for ages. It was an unequalled and unexampled opportunity, and if Christians were negligent now, India would give its influence rather to the world than to Christ.

At this point the Lord Chancellor was obliged to leave, and Mr. Albert Spicer took the opportunity of proposing a hearty vote of thanks to his Lordship for having presided. Mr. A. J. Shephard, in seconding, explained that it was not as Lord Chancellor and a member of the Government that the Directors had asked his Lordship to be present, but as Lord Herschell, the Christian man; and he said they had not been disappointed. The vote was carried with acclamation, and his Lordship having responded, his place was taken by Mr. Spicer. Mr. J. H. Maunders's inspiring anthem, "Sing unto the Lord," was well rendered by the choir, and then the collection was taken.

Dr. G. S. Barrett, having considerably given place to our venerable friend, the Rev. Wm. Muirhead, D.D., of Shanghai, the latter rose amidst a hearty greeting to address the assembly. Many years ago, he said, Dr. Medhurst had stood up in this city and said: "I stand here, single and alone, to plead for the millions of China." Since then that state of things had altered, and now the cry was coming from every quarter of China: "Come over and help us." They could truly say that the little one had become a thousand. The missionaries had studied the language and literature of the people, and, incidentally, Dr. Muirhead asserted that he would far rather preach a hundred sermons in Chinese than one in his native tongue. The missionaries had learned something of the educational agencies of China, and knew well the systems of philosophy and religion current there, the atheism and materialism of the scholars on the one hand, and the superstition and idolatries of the common people on the other, in order to make themselves (the missionaries) better fitted for carrying on the glorious work which, as messengers of the churches, had been given them to do. Their first work had been to preach the Gospel of the Kingdom of God; but the one truth on which it was their duty and delight to descant was the mediation of the Son of God, and they had made it known to hundreds and thousands of Chinese. The Scriptures had been translated mainly by missionaries of this Society, and there was an extension of Christianity going on that would ere long yield abundant fruit. During the last thirty years some 80,000 Chinese had been brought within the fold of the Church. The great majority were still living, and he (the speaker) was present to bear witness that in multitudinous cases they evidenced piety and diligence in Christian work, readiness in prayer, and in many instances

earnestness and intelligence in proclaiming to their fellow-countrymen the glad tidings of redeeming love. "I appeal, therefore," said Dr. Muirhead, "to one and all of you in the manner of my venerated predecessor. I stand here to appeal to you on behalf of the millions of China." In conclusion, the Doctor expressed his conviction that the recent war between Japan and China might be made a means of immense benefit to China. He warmly commended the action of the Japanese in ceding Port Arthur, and added: "I would that France would do the same in regard to Madagascar."

As the time for closing the meeting had passed, Dr. Barrett contented himself with reading the striking testimony of a distinguished special correspondent of one of the Press agencies of this country in the China war, contrasting it with "smart things" which occasionally appear in Society papers, and with the opinions of hasty travellers, and the opinion of the average English resident in Shanghai, which was, as represented by the writer of the following statement, one of undisguised contempt for the missionaries and their work, because, as they say, it makes the Chinaman a worse man than he was before. The special correspondent in question had written:—

"As for the position and work of the missionaries, however foolish it may appear to unsympathetic eyes, and however the lives of many foreigners may make them feel uncomfortable in their presence, without entering upon any discussion as to the results, which are sufficiently apparent to the unprejudiced inquirer, I cannot testify too highly of what I have seen and heard of their self-denying devotion and courageous perseverance in the face of every obstacle. There is no class of her children of which England, religious or irreligious, has more reason to be proud than her missionary representatives, whose labours and triumphs can only be compared to those of her bravest generals and statesmen. The part played by the missionaries in Japan, in bringing about the reforms from which it is at present benefiting, can hardly be over-estimated, and it certainly exceeds that played by merchants and diplomatists together. The foundation of the modern education of Japan was laid by them, and among their number have all along been some of the Government's most trusted advisers. I do not doubt that the same in time will be true of China also."

Mr. Spicer having tendered the thanks of the meeting to the London Choral Union, whose help, he said, had contributed so much to its success, the great gathering, which will rank as a most memorable one in the Centenary celebrations, dispersed after Dr. Barrett had pronounced the Benediction.



The character of the Thursday morning meeting at Exeter Hall this year underwent a radical change, such as

the most democratic of bodies would hardly have been credited with even the contemplation of. A few years ago the formal reading of an exhaustive annual report was discontinued, and a speech by the Foreign Secretary reviewing in a more popular form the work of the year was substituted; then the duration of the meeting was shortened; and now this year the Foreign Secretary's statement having been transferred bodily to the *Conversazione*, what was formerly a crowded five-hour meeting was devoted to the advocacy of Medical Missions and Woman's Work, though it crept on somewhat beyond the allotted time, and occupied two hours and forty minutes. P. H. Pye-Smith, Esq., M.D. (Physician to the Society), presided. An opening prayer was offered by the Rev. A. D. Philips, of Coggeshall.

The Rev. A. N. Johnson explained that the two subjects which were to engage their attention that morning had been integral parts of the Society's work from the beginning, both, indeed, being represented on the *Duff* 100 years ago. Medical Missions were represented on the ship by the surgeon, and woman's work, in a more developed form, in the six wives of the first missionaries. The Society had taken a broad view of its duty from the first, and had not felt it necessary to hand over medical and woman's work to separate, though closely allied, societies, but had adopted them as part of its work. But the first real medical missionary of the Society was Dr. Lockhart, who went out to China in 1838, and was present in the meeting that day. The seventeen medical workers discharged their work in three ways in the main—viz., by the establishment and maintenance of hospitals and leper asylums; among out-patients, through dispensaries and other means; and by the establishment of medical schools. Full statistics respecting these three branches will be found in the pamphlet on "Medical Missions" and in the new report. Turning to woman's work, Mr. Johnson stated that the first lady missionary was sent out in 1827. After paying a tribute to the splendid work done by missionaries' wives, and quoting from the report statistics of the Female Mission agencies, Mr. Johnson stated that in every direction there was a loud call to go forward. Of the ten honorary self-supporting missionaries, nine were ladies, and three more were going out under the same category, and in their present financial need the Directors would heartily welcome workers with independent means. The excellent service rendered by women in the churches at home was beyond all praise, and he (Mr. Johnson) believed the Society owed very largely the present revival of missionary zeal and enthusiasm to their clear-headed faith and incessant prayers.

The Chairman sought to derive comfort from the fact that the discouraging aspects noted in the report were confined to the one subject of finance. Though a serious need, the want of money was the one that was most easily supplied, and societies would always have occasion to appeal for more money, more faith and earnestness, and, above all, for a

greater blessing from on high. Referring to woman's work and medical missions, Dr. Pye-Smith expressed the belief that if women, who at home showed forth the Gospel of love and kindness, could be led in large numbers to work in India and China, they might hope for a vast increase of converts. He also expressed affectionate admiration of, and offered encouragement to, the great body of missionaries of every Society, and closed with a motto taken from the last speech of Socrates: "This strife is a noble one, and the hope which inspires it is eternal."

Dr. Fenn, of the Friends' Foreign Mission Association, with which the L.M.S. works in co-operation in Madagascar (so that, as he himself expressed it, he is in a third part a missionary of our Society), strove to deepen the sympathy of the meeting with the Madagascar Christians and their Christian Queen, who, he said, not long ago stood up in the church at the capital and offered prayer for her country in the present crisis. In describing the work of the Medical Mission in Antananarivo, Dr. Fenn divided his speech into the following five divisions, showing how the hospital was made a practical object-lesson in Christianity:—The out-patient and in-patient departments, the training of medical students (perhaps the most important branch of all), the education of women as midwives and nurses, and literary and other work in the dissemination of medical information. The speaker supported these points by facts and figures, and stated that one of the officers of the Palace, in bidding him good-bye, said: "You little know the influence the hospital has had throughout the whole of Imerina."

Mrs. Bryson, of Tientsin, who received an enthusiastic welcome, described in graphic language some of the scenes she had witnessed both inside and outside the Mission Hospital at Tientsin, the record of which was one of wonderful success. Many patients had gone back from the hospital to their homes as Christians and to be centres of Christian influence; for the medical missionaries had without exception been true medical missionaries, desiring to benefit not only the bodies, but the souls of their patients. Not only had a large proportion of the additions to their Tientsin Church been patients in the hospital, but many other missions had also shared the joy of harvest from their Medical Mission. Speaking of work among women, Mrs. Bryson described the low position which Chinese women occupied, though, as she said, their influence over their children could never be taken away, and at present the stronghold of idolatry was in the homes of the land. Mrs. Bryson detailed the forms of work among women in Tientsin, and, in acknowledging the debt of gratitude due to the single lady missionaries, three of whom were self-supporting, she ventured to ask, Might not the hope of completing the Forward Movement be more than fulfilled if some of the sons and daughters of wealthy Christians would give themselves to the service? "If," said the speaker, "you want to make the best use of your lives, I know of no wider influence, no busier or happier life, than in the mission-field."

The Home Secretary announced that a lady had that morning contributed £200 for the Centenary Fund, in memory of her husband.

The Rev. W. H. Harwood expressed profound gratitude to the friends who were fulfilling special ministrations in the mission-field, and assured them of the hearty support which the churches intended to render them. Following on two of the lines dealt with by the Home Secretary, which he playfully accused Mr. Johnson of having stolen from him, Mr. Harwood pointed out that, though medical missions and woman's work were regarded as new developments, the germs and possibilities had been in the Society all through the century. Incidentally referring to Dr. Lockhart, Mr. Harwood admitted that sometimes the study of his face in the Board-room and the thoughts it recalled—that movements had been so rapid that what was regarded as history was still with them—were sometimes more interesting to him than the speeches to which he had to listen. He agreed entirely with Mr. Johnson that some of the best work in the missions had been done by the wives. The missionaries certainly could not have done their work but for the loyalty and courage of their wives. The speaker maintained that medical work was well worth doing as a part of mission work for its own sake. He need hardly say that it was not simply to relieve the bodies of men that they equipped and sent out doctors. They believed that the name of Christ the Healer had a greater meaning than could be found in respect to the supply of physical necessities. But the preparation for the work could not be too thorough. Referring again to woman's work, Mr. Harwood remarked that it was not long ago that women had the choice of being either a drudge or a toy; but happily they had discovered that there was something in woman herself which they had not yet made use of, and which God would hold them responsible for if, in the larger light of to-day, they did not make use of it. In teaching, in ministry to women, and, above all, in the presentation to women of oppressed races of a high ideal of womanhood, there was a wide field for some of the best and truest daughters of the Christian churches. The young people at home must be appealed to, not in the name of what was easiest and pleasantest, but in the name of what was most chivalrous.

The Home Secretary read the following telegram, addressed to the Lord Chancellor, but which did not reach Queen's Hall until the meeting had closed: "The United Presbyterian Synod, assembled in annual missionary meeting, most cordially congratulates the London Missionary Society on reaching its Centenary; rejoices with it in its past success, sympathises with it in its present anxieties, and prays for its future prosperity." The meeting authorised the sending of a responsive greeting, and the Foreign Secretary shortly afterwards despatched this message: "Telegram, too late for last night, received Exeter Hall to-day. London Missionary Society gratefully accepts congratulations and

heartily reciprocates good wishes. May the Missions of your Church be richly blessed."

Rev. E. Lewis, of Bellary, stated that the leaven of social and religious reform was working very mightily amongst all classes in India. The most important reform, and without which others would be ineffective in the future, was in regard to the position of women in India, and with this Christianity had and would still have more to do than any other element. The women themselves also had very much to do either with helping it forward or retarding it, and up to the present time their influence had been on the wrong side. He (Mr. Lewis) had seen men grieve bitterly that they dare not come forward and express their faith in Christ because of opposition at home, and he had heard women say: "We do not know anything about this religion, but we believe in our gods, and to these we will stick to the death, even though our husbands leave us." Men were convinced of the truth in thousands of instances, and were waiting to confess their faith. Mr. Lewis acknowledged that the missionaries looked to Christian women in India for a great deal of downright practical work, and believed that in the preaching of the truth they would have among them some of the best, most eloquent, and most devoted preachers of the Gospel in the land. He (Mr. Lewis) never did doubt the cleverness of women in any part of the world, and in India he had found some of the cleverest women it had ever been his joy to meet, women who at once recognised the truth of the Gospel. Mr. Lewis gave a very forcible description of the influence of the Gospel in the home of a young couple, the brightness of which attracted heathen women to it for hours together, and which eventually led to the conversion of the mother of the wife, and drew from the husband's mother, in contrasting it with the home of another son who was a fakir, and whom she had adored while almost hating her Christian son: "My Christian son's home is heaven, and I would never wish to see a better heaven; my fakir son's home is a dunghill, yea, hell itself." Mr. Lewis concluded by urging the ladies present to again take upon themselves the burdens and distresses of their heathen sisters and bring them to Christ as their own.

While Mr. Lewis was speaking the Chairman had to leave the meeting, and Dr. Lockhart, whose name had been mentioned with much veneration by more than one speaker, took his place. Before closing the meeting, the worthy Doctor, who is now in his eighty-fourth year, favoured the gathering with some interesting personal reminiscences. Fifty-seven years had passed, he said, since he went to China, accompanied by a lady missionary, who shortly afterwards became his wife, and was with him in the meeting. She greatly excelled him in the acquisition of Chinese, and used it for the benefit of the women. It was upon his strong appeal for an associate that Dr. Livingstone was appointed to join him after the war; but Dr. Moffat came on to the scene in England in the meantime, and so strongly pleaded for

Africa, that Livingstone was sent to that continent. After referring also to his close association with Drs. Medhurst, Muirhead, and Edkins, Dr. Lockhart referred to the devotion of the late Dr. Benjamin Hobson, who did a work which remained to the present day, for his work on medicine and surgery, in Chinese, was still a standard work, and had been reprinted lately both in Japan and Corea, and had been greatly blessed by God.

WELSH MEETING.

On Thursday evening a Welsh meeting was held in King's Cross Tabernacle. Mr. Alfred Thomas, M.P., was to have presided, but was detained by his Parliamentary duties. Consequently Mr. Josiah Thomas, of Liverpool, was called to the chair. In his speech he referred sympathetically to the work of the Society, and contended that the missionary spirit of the churches was by no means on the wane. The Rev. R. Wardlaw Thompson, before referring to the wondrous changes of the century, and urging to greater endeavours on behalf of mission work, acknowledged that Welshmen constituted some of the most warm-hearted supporters of the Society, and that the Principality had sent some of their noblest sons and daughters to the mission-field. The Rev. T. Eynon Davies, of Glasgow, in a vigorous speech, claimed that Welshmen were well posted in the work of the Society. Some of their churches had done nobly in the matter of funds. Money was needed, but zeal was wanted, too, and more self-sacrifice. The Rev. W. E. Cousins, of Madagascar, reviewed the work of the Mission in that country; the Rev. Elvet Lewis, of Llanelly, followed with an earnest appeal in view of the beginning of a new chapter in the history of the Society; and, with votes of thanks to the speakers and the chairman, the proceedings were brought to a close.



The ingenious weapons with which the Chairman (Mr. J. D. McClure, M.A., Head-master of Mill Hill School), slaughtered once again some old objections to foreign missions; the Editorial Secretary's testimony to the growing

value and reliability of young helpers, with its gentle but firm caution to them not to commit the error which they are prone to of ignoring the past, with all its inspiration; the fervid eloquence of Dr. Monro Gibson, and his generous, heartfelt admiration of that past as it related to this Society's work; and the pathetic appeals for teachers by Mr. Chalmers and Mr. Campbell, were striking features of the Young Men's Meeting in the City Temple on the Friday evening, and were points that will not soon be forgotten. The Rev. W. B. Selbie, M.A., of Highbate, offered the opening prayer.

The Chairman addressed himself to one or two of the objections constantly being urged against foreign missions. The "heathen at our own doors" objection was about as wrong as it could be. Very much of the interest now being aroused in the needs of London could be traced directly to the efforts of missionary societies abroad. It was what had been done abroad that had turned attention to the evils on their own doorsteps. All missionary work, whether home or foreign, was one in character, and they could not restrict themselves to one without damaging the whole of their Christian life. Then, again, some objectors asked: "Why not be content to do a little, and do it thoroughly, instead of tackling great continents?" As travelling in foreign lands was an education which removed the insular prejudices created by always remaining at home, so Christian missions abroad were a great moral and spiritual education. It was only when they were brought face to face with the labours of modern apostles that they realised that the Spirit of God, which descended on the Day of Pentecost, had never left humanity, and was never more powerful than in the present day. In answer to the call from Macedonia, the Apostle Paul might have said: "Shall we leave the teeming millions of Asia, and go to a paltry continent like Europe?" But let it be remembered that most of the privileges enjoyed by them to-day could be traced to the self-denial and trustful obedience of two men who boldly ventured to attack the heathenism of the great and populous continent of Europe. They owed them a debt which it was their peril to forget. What they owed to the Gospel it was beyond the power of man to say, and therefore it became not merely a thing which they liked to do, but it was a sacred duty and privilege that, as they had received this trust, so they should fulfil it, and by all means in their power strive that as they had freely received so they might freely give.

The Rev. George Cousins remarked that when the Society began its useful career no one supposed that the young had any special interest in it. But the Society had not lived long before it began to perceive that in the tender sympathy of the child and the persuasive pleading of the young there was a rich store of wealth and useful service, and it turned to these young spirits and asked their aid. As time advanced that appeal to the young became growingly definite, and when the time came for procuring a missionary vessel, the

young were commissioned to find the purchase-money. It had continued through more than fifty years, so that three sailing vessels and one modern steamer, with auxiliary vessels and boats, had been provided and maintained by young helpers. They were asked to raise £25,000 as their special Centenary gift, and of that amount they had already sent £21,695. Had the adult friends of the Society responded with proportionate zeal and thoroughness to what had been asked at their hands, the Society would have been spared the painful halt of its Forward Movement. In a meeting of the young, continued Mr. Cousins, one felt that he was dealing with the future rather than with the past. "Upon you, my young friends, will come the burden of the beginning of the second century. Upon your fidelity, earnestness, and determination to be loyal to the great King and His commands the future will, to a large extent, depend." They must not, however, make a mistake which the young were so liable to do by ignoring the past. Nothing would be worse for the future missionary history than anything like disregard of the lessons of the past. There was great inspiration in the past, as the last few months had testified. He (Mr. Cousins) had found on all hands that people had been simply delighted, when they had read Mr. Horne's "Story," to find that the Society had such a record. In the most frank way they acknowledged that they were not aware that the Society had done anything like the amount of work which was there recorded. And yet Mr. Horne had been compelled by the necessities of space to condense and bring to a focus only some of the main outlines of the Society's story. In speaking to a gathering of Baptists recently, the Rev. Dr. Glover had reminded them that of all the missionary work done by Protestant Christians in the last one hundred years, one-tenth had been done by the L.M.S. alone. The warnings from the past should also be heeded—for instance, the failure of the attempt to leave missionaries to support themselves. If the past century had taught all sections of the Church one lesson more than another, it was that the missionary should be relieved, as far as possible, of all pecuniary anxiety, and should not be brought even into seeming competition with the trader and the merchant. In the past, too, there was something like a reproach. After all, the century had been but one of beginnings. They had only touched the fringe of heathenism, and the next century had before it a work far more difficult than the one just closing. "But we summon the young people of the churches to grapple with it and in Christ's name to seek to solve it." In conclusion, Mr. Cousins asked the young people not only to beg for, but themselves to give to, missions, and to work for them at home.

The Rev. J. Monro Gibson, D.D., expressed it as his opinion that the L.M.S. represented the high-water mark of the life of the century, and that for heroism and highest devotion its annals were second to none. It had often been said that the history of modern missions was but another

chapter added to the Acts of the Apostles ; but to his mind that description seemed hardly strong enough to represent the work of this Society. Its fields of work had been very much harder than any which the Apostle Paul had to cultivate ; the dangers to be encountered were greater, the sufferings to be endured were more intense and prolonged, and the trial of faith and patience was more severe. It had seemed nothing short of "midsummer madness" to attempt to convert the cannibals of the South Seas and the savages of Africa. If they had had one language, like the Greek, scattered over the world, it would have been a different work altogether. The life of Nott was only a specimen of what the best missionaries of the Society had been doing for one hundred years. And the converts, what of them ? The persecution in Madagascar was as fierce and terrible as the worst of the Roman persecutions. When the Malagasy persecution began there were not more than two thousand Christians in the capital, and after the twenty-six years of persecution and extermination, how many were left ? Seven thousand. "The bush burning, and not consumed ; nay, better, the bush burning, and yet growing while it was burning." After referring to the noble succession of South Sea apostles, Dr. Gibson suggested that if only the general life of the twentieth century could be set to the same key, how speedily all problems would be solved and the highest hopes be more than realised. One felt some sympathy with Oliver Cromwell, who, on visiting York Minster and finding silver statues of the Apostles, asked : "Who are those fellows ? Take them down, and let them go about doing good." So he had them melted and coined and put into the treasury. "If," was the clever comment of the Doctor, "we had more of the spirit which animated the men who put the statues there, we should not have to adopt so many strange devices for filling empty treasuries." It was a shame for anyone who named the name of Christ to stand aside and say : "Let others do the work and make the needful sacrifice ; as for me and my house, we will look out for ourselves, and make ourselves as comfortable as we can." Evolution was too slow, and revolution too dangerous. The only hope of the regeneration of society was the diffusion, throughout the Church first, and afterwards from the Church through society, of the spirit of the Cross—self-sacrifice, unwearying patience, and utter self-forgetfulness.

The Rev. J. Chalmers, of New Guinea, whose name, whenever mentioned, had been loudly cheered, was now met with a perfect storm of applause. "Tamate" said he hoped to derive hope from the meeting, for he had been feeling depressed at the prospect of returning to New Guinea without the help for which he had come home. When landing on the shores of New Guinea sometimes they had to make a rush to cross a reef. To back would mean disaster. "Are you young men," he asked, "at the beginning of the century going to tell us to back ? Surely not. It must be forward ; but it depends upon you." What was wanted

was not appeals for money so much as a real revival of religion that would awaken the Christian Church to its real position. In his inimitable style Mr. Chalmers then described some of his perilous adventures. The audience was convulsed by his account of the singing of "Auld Lang Syne" by natives for the first time. He had promised that tribe and other tribes that they should have teachers, "and I want to urge on you," said Tamate, "that we shall keep our promise to these people and give them the everlasting Gospel." He spoke also of the surrounding cloud of witnesses, and in this connection narrated the incident of a young cricketer (trained by a blind father who had himself been a famous cricketer), who, on the first opportunity after his father's death, engaged himself to play, and when commended for having played as he had never done before, he replied : "I am so glad, for it is the first time my father has seen me play." Mr. Chalmers' closing appeal was also very affecting. He pleaded with those present : "Come nearer to Christ to become mad with the blessed madness of enthusiasm, and seek this one thing, that His name shall be glorified, and the utmost parts of the earth shall hear of Him."

After the meeting of our South India District Committee in 1893, at which the Rev. W. Howard Campbell, M.A., B.D., of Cuddapah, made a most painfully pathetic statement regarding the social condition of low-caste Christian communities, a member of the Committee wrote, in anticipation of Mr. Campbell's visit to this country, that "if he lets himself go freely he will thrill the people as he thrills us, and will turn their pockets inside out." Unfortunately, in view of this last characteristic, the collection had already been made, but there is no doubt that he thrilled the meeting on Friday evening by his earnest appeal. In India, he said, old prejudices were gradually disappearing, old superstitions becoming things of the past, and the people awakening to a new desire after a higher and better life. This tendency was, perhaps, seen most among the educated classes and the professional men. Having been brought in their class work in mission colleges into contact with the Scriptures, they felt that without religion it was impossible for them to live a true and worthy life. Many were intellectually convinced of Christianity and had had new hopes and desires called forth in their hearts, but they were, except comparatively few, hindered by fear of social disabilities, and were trying to find a middle path. It was the crucified Christ who was influencing that wonderful drawing power of His upon the young men of India. In time, by the wonderful influence of that Cross, they would be led to come forward and, at any sacrifice, to confess themselves His followers. One barrister, after reading Farrar's "Life of Christ," had exclaimed : "I never heard of anything so wonderful as that." He (Mr. Campbell) had under his charge a diocese equalling in size his native province of Ulster or the Principality of Wales. He had travelled over almost every part of it, and his experience was that, go where they

might, the people looked upon the missionaries as friends, and listened to their message with respect and attention. He was sometimes reproached for the infrequency of his visits, and accused of trifling with their interests. These people came and told them of their needs, that they had felt the influence of the Gospel, and asked for light and guidance. In India there were some fifty millions of Pariahs, outcasts given up to vile and degrading practices, and yet there was taking place amongst them a widespread movement towards Christianity. He thought there was not one of the 200,000 in his own district who could not be reached by effort. They came to the missionaries in whole communities—men, women, and children—renouncing idolatry, and ready to accept Christ, which was witnessed to by a distinct written pledge. Mr. Campbell read one of the pledges, made by some eighty people, which called forth loud applause, and he said he had received upwards of sixty such pledges, and did not know of one case, where the Mission had done its duty by the people, in which they had proved false and turned back to their idols. In the raising of the Pariahs God was giving a wonderful object-lesson of the power of His Gospel unto salvation. This work was practically unlimited, and at the present time there were thirty or forty villages begging them to supply teachers. Mr. Campbell closed with an earnest appeal to his hearers to lead a true, heroic life, by following the example of the Lord, and taking up the cross that they might deny themselves for Him.

The meeting was then brought to a close.

The Friday Morning Session of the Congregational Union of England and Wales was devoted to conference on some aspects of Foreign Missions, under the presidency of the Rev. Urijah R. Thomas, who, in his address from the chair on the Tuesday morning, had given generous space to the Society's interests. Indeed, as he remarked on Friday morning, "all through the week there has been the interweaving and interlacing of missionary thought and missionary feeling and missionary conviction with the ordinary work of our assembly." The Rev. R. Vaughan Pryce, M.A., LL.B., read a paper, full of valuable suggestions, on "Modern Theology in Relation to Christian Missions," which was followed by two on "Change of Methods in Mission Work," by Revs. W. Muirhead, D.D., and E. P. Rice, B.A.; and statements on "The Development of the Resources of our Churches for Missionary Purposes," by Revs. Eric A. Lawrence and Stanley Rogers. Short speeches were made by Mr. G. W. Dodds, Mr. Holmes, the Revs. W. B. Phillips, and A. P. Begg, B.A. (both of Calcutta), C. A. Berry, D.D., J. Guinness Rogers, D.D., and R. Wardlaw Thompson, who expressed a deep sense of gratitude to the writers of the papers, and thankfulness to the Committee of the Union for bringing the great missionary question in so very practical and prominent a fashion before the

representatives of the churches. The Rev. R. Barker, of Uttoxeter, seconded the vote of thanks to the readers of the papers, proposed by Mr. Thompson, and it was carried unanimously. The Rev. W. J. Woods, Secretary of the Union, announced that arrangements had been made to have lectures delivered upon the following subjects during the coming autumn and winter:—"Great Missionary Pioneers of this Society," by Rev. Dr. Rogers; "Missionary Students and Teachers," by Rev. J. Morgan Gibbon; "Our Medical Missionaries," by Rev. J. Ossian Davies; "Our Women Workers in the Mission Field," by Mrs. Armitage, of Bradford; "Our Missionary Philanthropists," by Rev. J. H. Jowett, of Newcastle; "Some Lessons from a Century of Missionary Effort," by Rev. R. Lovett, M.A., of the Tract Society. It was proposed that, first of all, these lectures should be delivered in the Memorial Hall, and after that arrangements would be made so that they might be delivered in various parts of the kingdom by arrangement with each separate lecturer.

FIRST MISSIONARY VOYAGE OF THE S.S. "JOHN WILLIAMS."

ON the 11th of February the *John Williams* steamed into Sydney Harbour, having been absent four months and five days, during which time she had sailed and steamed 13,782 miles, and had visited Savage Island, Rarotonga, Mangaia, Aitutaki, Samoa, and New Guinea; 4,555 miles of the distance were done under sail and 9,217 miles by steam. The voyage was done without recoaling, but of the 500 tons of coal taken on board before she left Sydney, there were only 12 tons in her bunkers when she re-entered that port. Calms and headwinds were encountered, and off Fiji the steamer was caught in a terrific hurricane, but she returned to port in splendid condition. An authority in shipping matters of long experience said to us that he regarded the voyage as a magnificent success. Captain Hore is to be warmly congratulated on the way he has handled the vessel entrusted to his care, and his officers in both departments must share the congratulations. Although Captain Hore has sailed in many seas, the coral reefs and intricate navigation of the Pacific were new to him; but the time-table, including as it did many places of call in different groups and at solitary isles, was strictly adhered to at every stage, and the steamer was back in Sydney only five days late, and these days were exactly accounted for by an unforeseen detention of five days in New Guinea.

If the readers of this brief report will take the map of Polynesia to be found in the Watchers' Band Manual, and mark the places of call as we enumerate them, they will get a better idea of the work of the steamer.

At Niue (Savage Island), 2,650 miles from Sydney, which was reached in eighteen days, she landed the Rev. F. E-

Lawes' goods and forty-five cases of Bibles. While Mr. Lawes was away in England carrying the translation of the Scriptures through the press, his station had been under the temporary charge of the Rev. J. H. Cullen. He had now to be removed to his permanent station at Mangaia, and within twenty-four hours of sighting Niue the vessel was steaming away again with Mr. and Mrs. Cullen, their three children, and their goods on board. Four days later the vessel was anchored off Rarotonga, and a warm welcome was accorded the visitors by Mr. and Mrs. Hutchin. Two days were spent here, and when the anchor was being weighed it was found that a second anchor had been caught in the process. The unwelcome weight was at length dislodged, and on Wednesday night, October 31st, Mangaia was reached. The new missionary and his family in a native boat were on the following morning carried on the crest of the league-long roller over the reef, and on the beach met with a characteristic Polynesian welcome. Rarotonga was again visited and then Aitutaki, and on November 5th the steamer, heading in a westerly direction, made for Apia, the port of Samoa. Arriving there on November 11th, two days before her date, great interest was evinced as the steamer entered the historical harbour, and the assembled missionaries, as they came alongside in a boat, cheered the ship's company, and later on, on board the vessel, joined in thanksgiving to God for her safe arrival. Goods consigned to Samoa were landed and other things were taken on board for New Guinea. Captain Hore had expected fair winds for his long run to New Guinea, but fell in with calms and weather which was not helpful, and so Mr. Williamson had to keep his fires going, and by steady steaming the whistle of the steamer was heard by the natives at Kwato, at the east end of New Guinea, at twelve o'clock on the very day which was down in the time-table for her arrival there. The run from Samoa was accomplished in sixteen days. During the nineteen days spent in New Guinea waters not an hour was lost. One of the most important developments of our work in this Mission has been the planting of the new College at Vatorata, over which Mr. Lawes is to preside; and the removal of his furniture and effects from Port Moresby was done by the steamer. Amongst the passengers conveyed from one calling place to another, in addition to our own agents, one of our Wesleyan brethren was on board between Samarai and Port Moresby.

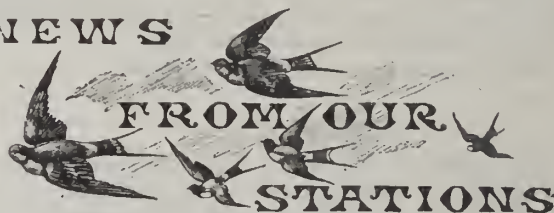
With fourteen native passengers the steamer left New Guinea on December 20th. Of the passengers, five were teachers, four teachers' wives, and five children. Between New Guinea and Samoa, when near Fiji, the barometer fell, telling the captain like a faithful monitor that danger was near. The only sail left unfurled was blown to ribbons, and, helpless before the cyclone, the vessel described a circle eighteen miles in diameter, during which time the sea broke in short and ceaseless waves. With the exception of the sail referred to no damage was done. Apia was reached January 10th. Thence they proceeded to visit Niue a

second time, where they arrived on the 16th of January leaving again the same day. At Rarotonga, their next calling place, they witnessed an exciting scene at the landing of the teachers whom they had brought back from a lengthened sojourn at New Guinea. Amongst the crowd gathered on the beach to welcome them the rejoicing was great. At Aitutaki the native crew of the barque who had returned to their island home was taken on board the steamer to be in readiness to fill the places of the English crew who had brought the steamer from England.

The vessel is going into dock in Sydney this week for repainting, and long before these words are read in the *CHRONICLE* she will be again moving from island to island, doing the glorious work for which she has been bought by our young friends.* One of the most interesting works to be covered by voyage No. 2 will be the visitation of the Tokelau, Ellice, and Gilbert groups, the out-stations of the Samoan Mission. Amid the new dangers of those atoll islets may she be preserved as she has been during the voyage just closed. The English readers of the *CHRONICLE* will be glad to know that Captain Hore and his officers are looking well, although somewhat bronzed by the equatorial sun.

JOSEPH KING.

NEWS



PERSONAL NOTES.

CHINA.—Hearing, on arrival at Hong Kong, that the way was clear for them to proceed to Tientsin, Dr. and Mrs. Bennett re-embarked for that city, after a stay of three days at Hong Kong.—Miss Miller (accompanied, for brief companionship, by Miss Horne) has reached her new station—the principal town in the Hui-An District—three days' journey from Amoy.—The Rev. J. and Mrs. Parker reached Melbourne safely on April 30th, to commence their deputation tour in the Colonies.

INDIA.—Before leaving Madras, Miss Brown received a very gratifying farewell address from the members of the Pursewalkum Literary Society, which is a valuable tribute to Woman's Mission work. That Society is not a religious one. Its members comprise many of the more enlightened and educated Hindus of the locality, as well as a few native Christians. It is the first public address that has been presented to a lady missionary. Miss Brown also received an

* The steamer started from Sydney on her second voyage on March 15th.—ED.

address from the Zenana workers, the Bible-women, the teachers and pupils of the Caste Girls' Schools. The large meeting, at which the latter was presented, was attended by representatives of every missionary society at work in Madras, and native ladies as well as gentlemen.—Mr. John Cox, of "Olivers," near Neyoor (father of Mrs. Baylis Thomson, of that Mission), who was for nearly twenty-five years an agent of this Society, and who has in recent years rendered great help to the Salvation Army in Travancore, died on March 23rd.—The Rev. F. F. Longman and his helpers have entered upon the summer campaign amongst the Bhotiyas, and hope to be able to put more vigour into the work than has hitherto been possible.—Professor Macey, of Western College, Plymouth, calls our attention to the interesting fact that in the account of the voyage of the *Duff*, published in 1799 by subscription, there appears among the names of subscribers that of R. Derry, of Plymouth. "From all we can gather concerning him it is most probable that he subscribed to the funds of the Society from the first; and now, in the Centenary year, his great-granddaughter, bearing the same name—Miss Derry, of Nagercoil—forms one of the additional hundred missionaries we have been trying to send out."—Miss Turner returned recently to Almora from a visit to the north-west of that district, where she had been with some of the workers at two different melas, and was full of sorrow at having found that there are yet so many on the borders of our district that never heard the name of Jesus, and who are steeped in the densest ignorance.

SOUTH SEAS.—Miss Large reached Rarotonga on March 7th. —We regret to hear that, after all, the Rev. T. W. Ingram has been compelled, by the serious condition of his wife's health, to bring her back to England. They left Sydney on April 6th, and were due in this country before the end of May.—A large and enthusiastic meeting, arranged in connection with the visit of the *John Williams*, was held in the Wharfe Street Congregational Church, Brisbane. The building was filled to overflowing by an audience who manifested the utmost interest in the proceedings. The Rev. J. Walker, of Ipswich, President of the Queensland Auxiliary, presided, and he was supported by Captain Hore and officers and men of the ship, included in the latter of which were nine stalwart Polynesians. During the evening the islanders sang, in their own tongue, "Pull for the Shore," "I will believe," and "Home, Sweet Home." The tunes were sung in perfect harmony, and were much appreciated. The Rev. Mr. Pearce, of Kerepunu, having addressed the meeting, Captain Hore referred to the many kindnesses he and his officers had met with since they arrived in Brisbane. Not only had there been no wharfage or harbour dues to pay, but a gentleman had gone to him and offered to provision the ship while in port, the cost to represent his contribution to the Society. Many others had displayed practical interest in the work, and during the past two days no less a sum than £11 had been placed in the collection boxes on the ship. Referring to the work immediately before the ship, he said she would proceed from Brisbane to New Guinea, then visit Niné, Samoa, and on returning, Cook Islands and out-stations, and would then return to Sydney, which she expected to make about the 31st August.



Notice to the CHRONICLE'S "Own Correspondents."—
Intelligence should be posted so as to reach the Editor
by the 10th of the month preceding the new issue.

CHINA.

MRS. W. OWEN sends the following
A SOLEMN account of a specially interesting service
SERVICE AT held at Chung King on Sunday, March
CHUNG KING. 10th :—"It was the first Communion Sunday since our arrival, and the last for the time being for Dr. and Mrs. Davenport, who must have been specially gratified at being able to see and take part in this service before leaving. We, who are but just arrived, rejoice with them in their joy, and mingle our thanksgivings with theirs. Four adults and four babies were admitted by baptism into the visible Church. Mr. and Mrs. Claxton and Dr. and Mrs. Davenport offered their little daughters to the Lord, and one of the adults, who first himself received baptism, afterwards brought forward his two infant children. Thus foreigners and natives were joined together by 'one Lord, one faith, one baptism,' and very earnestly did we pray that the Holy Spirit might descend upon each. We used our new Communion Service, the gift of a dear friend, for the first time. A new, white damask tablecloth, glittering as when it left the maker's hands, covered the table, and as we placed the beautiful new service in order on the top of it, a sudden brilliant ray of sunshine came in at the windows, lighting the whole up with what seemed to some of us Divine glory. The native preacher, and one or two others who were in the chapel at the time, seemed wonderfully impressed, and we retired to our seats to pray that the glory of God might indeed fill the place. A very earnest address was given by the newly arrived pastor, who spoke of the solemn sacraments of baptism and the commemoration of our Lord's dying love. He spoke of the awful responsibility which is incurred by those who take upon them the name and profession of the Lord Jesus. He also referred to some who had fallen, telling them, with deep emotion, that unless they were prepared to choose death rather than the denial of their Lord, they had better not take upon them these solemn vows. Each of the four was asked in turn the solemn question, and gave satisfactory answers. They were then baptized into the name of the Father, the Son, and the Holy Ghost. The four wee ones

were next received, and, as we watched, we were reminded of that 'Gentle Jesus,' who 'took young children in His arms, put His hands on them, and blessed them.' 'For of such is the Kingdom of Heaven.' Two of those admitted were considered rather too young to be received into full membership, so they are kept a little longer before being admitted to full communion; but the two elder ones united with us and the old members in commemorating our Lord's dying love. As we looked upon these four young men, the boundless possibilities that lay before them rushed into our minds; but we also remembered the power of the kingdom of evil. We know that temptations will be hurled at them, and that the difficulties in the way of a Christian life are greater here than in Christian lands, where there are so many helps. They have not been hastily admitted, but after a long probation have given satisfactory evidence of their faith in and love to the Lord Jesus Christ. Yet all experienced missionaries at these times rejoice with trembling, and recognise the necessity for prayer and watchfulness. Will our friends join their prayers with ours that they may be kept 'faithful to the end'?"

THE Rev. J. Sadler, of Amoy, has just
CHINESE made the discovery that at Lohin there is
COVENANTERS. a little company of men who, for seven or
eight years, have entered into a covenant
with one another to stir up one another to right conduct. They are known amongst the Christians as Covenanters. "They do not proselyte, though I imagine they would welcome any kindred spirit. They resist the force of the common evil customs toward profligacy, and employ their time and strength in mental and moral improvement." Mr. Sadler sends a translation of a letter from one of them, addressed to the preacher at Lohin. It is remarkable, he says, for the excellence of its composition, though the writer is self-educated. He says: "There is no end to these evils. There is no other system like Christianity so pure and good. Comprehensively, it is fitted to benefit the whole country; and, more particularly, the duties to man and to God may be carried out (by its help). It is like precious medicine for 'changing the bones' (regeneration), and it is like a lifeboat for saving lives. The most lamentable thing is that vested interests of the family hinder one in obeying Christianity, and getting its instruction. *What is in my heart* cannot be written by the pen, but the doctrine does not despise those less instructed. The great thing is a holy life. This is the essential. Now, though I meet that which fetters me, still my heart keeps on hoping. Please pray for me, so that what we say to one another may not be without effect. In this way my grief may be assuaged. Teacher, your good influence is great. Even a small man like me can receive your grace. Hoping you will sympathise with me in the thought of these few words, let me offer you salutations."

INDIA.

THE Rev. W. D. Osborne makes a strong
NEEDS OF VAK- appeal for "any number of Bible-women,"
KAM DISTRICT. and could secure them if he had means for
their support—say, £7 each per annum.
It is saddening and depressing, he says, to see so many needs pressing on all hands and yet he powerless to help. The Vakkam district extends over 750 square miles. It has an estimated population of 200,000, and the people are of all castes and grades. "The hard soil of the Mohammedan is here in abundance, and yet many of these are crowding around us constantly for our literature, and appealing for schools. To see these appreciable needs manifested is encouraging; but, oh, the terrible possibility of their becoming quite callous to friendly help when their appeals are so frequently unanswered! The still harder soil of the Roman Catholic, with their vices and lax morals, a Christian community, is as abundant, if not more so, than the Mohammedan. But here the Roman Catholics are of the poorest class chiefly, and dwell along the shores in squalor and misery, toiling on the ocean's deep or on the lakes and rivers as fishermen, and their women toiling by day in the heat and dust along weary miles to distant markets to sell the fish, and then to return to their huts to spend the night in quarrelling and drinking, not daring, of course, to forget to put by something for their church for fear of the priest's anger, &c. These poor souls find no comfort in their religion, and they are seeing that the Christianity of Christ, and not of the Church, is a different thing to that which they possess. These are pleading with us for schools and for kindly, loving help. Can these things go unheeded? Shall they?"

MRS. OSBORNE very emphatically en-
CORROBORATIVE dorsed her husband's appeal. In their
EVIDENCE. new district, she says, there are many
wealthy Hindu women who, owing to
their high caste, cannot come to the Mission services. She has everywhere been gladly welcomed, even by the men, who have said to her: "We like you to visit our women and read your Bible to them. It is a good book, and tells a wonderful story of God's love." Upon her asking the men if they ever read the wonderful story, they at once said: "Yes, and find many good things there." "But," adds Mrs. Osborne, "I want to specially ask for help for my jail and hospital work. This has been marvellously blessed through the past year. I look back with wonder, and am forced to exclaim: 'What hath God wrought!' All the women at the jail are learning reading and sewing, and, best of all, are daily learning of Him who has ever proved Himself the Friend of sinners. Then, at the Leper Hospital, over twenty lepers are now learning to read. Of course, one cannot work without spending money, and last year it cost me over Rs.300. This I cannot afford to keep on doing. But even then the

work is growing far too much for me. Even only going to each of the five hospitals and jail once a week means six days, and what is once a week when daily some die there without a ray of light to cheer the tomb! Now that access has been gained in such a strong Brahman State, we should by all possible means keep our hold. But, if only home-workers could see the bitter need of those now suffering so much of earth's agony, knowing nothing of the Father who loves them, nor of a heaven where much of their sufferings may be atoned for, no pleading on my part would be necessary. One Bible-woman in each of these six places is urgently needed to carry on the work all through each day of the week. The opportunities of good waiting to be done are innumerable at each of these places. So please," says Mrs. Osborne to the Foreign Secretary, "do what you can in suggesting help, or, like the importunate widow, I am afraid I must keep on asking. I experience the greatest possible joy in my work at all of these places. To just have had the joy of seeing one of these sad women dying with the precious name of Jesus on her lips is far more than fullest repayment for any little service done for His sake to these His needy ones."

THE late Rev. J. H. Budden, writing on the 30th January, 1884, in the report of the Almora Leper Asylum, said: "One of the inmates of the Asylum, Padiya by name, who had learned to read, and was in church fellowship, has been sent to another asylum at Dehra to teach the inmates there to read, and to instruct them in the elements of the Christian faith." This Padiya was the first leper convert to Christianity from heathenism that we know of that became a missionary to his sadly afflicted fellow-sufferers; for it was on hearing of the need of such a worker at Dehra that Padiya offered his services. He has been in the Asylum there ever since, patiently, earnestly, and devotedly seeking to bring the inmates to Christ. We were favoured by a visit from Padiya the other day, he having brought up to us two children, the untainted offspring of lepers, to be admitted to our Home here for such children. The meeting was a very pleasant one, and deeply affecting. During a conversation with him he told me with humble joy of how he had been used by the Master in bringing, as far as he knew, 118 persons to Jesus to receive pardon and blessing, many, if not most, of whom but for his teaching would probably never have heard that there was pardon and cleansing for them. It was quite an inspiration to me to sit in my study here and talk with poor, mutilated Padiya, and hear him praise the Lord for His dealings with him, and rejoice in his sufferings, in that they had been the means of leading him into the glad service of such a blessed Master. I am trying to give you as near as possible Padiya's own words. During the few days of his visit here he stayed down in our Asylum, and his presence there was a means of refreshment to the inmates. One said to me: "He is a God-like man."

It is not usual for us to speak or think of a deformed, scarred, diseased leper as being "a God-like man"; but there was a Divine joy and peace so manifest in all his demeanour that one forgot the frail, diseased man in his God-likeness. People want proofs of the truth of Christianity. Padiya is one of the proofs of the power of the Gospel to reduce poor humanity from its worst ills, to lift it above its greatest sorrows, and to impart to it God-likeness.

G. M. BULLOCH.



IN two recent numbers of the "Reports of the Rhenish Missionary Society," Dr. Schreiber discusses the prospects of missions amongst Mohammedans, and maintains that they are nowhere so hopeful as in the East Indies, and in Dutch East India most hopeful of all. "For more than thirty years our society has expended at least half its force in the effort to combat the extension of Islam in our three mission-fields in the Dutch East Indies. But it appeared to be our duty first of all to spread the Gospel in those districts where Islam has not yet gained possession, and where the people are much easier to win. In the course of the last ten years, however, an alteration has taken place; gradually and almost unconsciously we have been forced to work among the Mohammedans themselves. This is especially the case in Sumatra. We have two stations there where our missionaries have to do exclusively with Battas who have been converted to Islamism. In many other stations the missionaries have a great deal of work amongst Mohammedans. And the conclusion which has been reached is, that these people are very far from being as inaccessible as has been hitherto supposed. More than a thousand Mohammedans have joined our Christian communities during the last ten years. And now it appears as though the Lord intends us to take yet a further step in this direction. Certain Christians in England have been moved to send us the means to extend our work into the large and populous district of Mandheling, which is entirely Mohammedan."

"WHEN we began our work six years ago in the almost entirely Mohammedan district of Padang Bolak, a Dutch official of high position, who was friendly to our work, assured us that it was a most foolish step, that we could not accomplish anything in the Padang Bolak, we were too late there, since Islam had already occupied the whole region. This was the universal opinion at that time about work among the Mohammedans in Sumatra. But we did not allow ourselves to be discouraged; the work already done by a capable native missionary, Marcus, gave us good ground for hope, and a zealous and experienced

missionary, Irle, took possession of the field with a cheerful courage. And what has been the success? Truly far, far greater than we then should have dared to hope. Missionary Irle, who works with a native preacher and five teachers at one central and four out-stations, announces in his last report that he has baptized 350 persons, and has no less than 500 preparing for baptism, among them a large number of important chiefs. Earnest requests for teachers are constantly coming from new districts; even formerly fanatical Mohammedans have turned to the Gospel; and from several villages the Mohammedan mollahs have already retired in confusion, because they see that they have nothing more to hope; and the impression is becoming general that, over a great part of the country, Islam is breaking up." Dr. Schreiber concludes his article by stating that an English lady of independent means, Miss Needham, has gone to Sumatra to forward the work in Mandheling, and that three theological students and one pastor have offered themselves in Germany to the Rhenish Society."

THE Rhenish Missionary Society, which works in the German territory in the north of New Guinea, has met with terrible trials in the outset of its work. Nine European missionaries have perished in five years, some from the climate, two from the violence of the natives. The difficulties in mastering the language have been extraordinary, since, in each of the three stations, not a different dialect, but an absolutely different language is spoken. All these languages have to be learned entirely from the lips of the natives. Not a single convert has been baptized as yet, and it has been impossible even to open a school.—*Révue des Missions Contemporaines*.

YET this is how one of the missionaries, returned on furlough, expressed himself at the annual meeting of the Rhenish Society: "I do not hesitate to say that our work justifies our most daring hopes. In each of our stations the natives are beginning to feel that they are sinners, and to ask, 'What must I do to be saved?' This, of course, is not the case with all. Many, on the contrary, are disgusted when they are asked to give up fleshly vices. But to others the Gospel is as a balm for their wounded hearts, and they look at you with their fine black eyes as if they would say: 'This, indeed, is what we need.' And then it is that one rejoices to be a missionary, and one forgets all the sufferings, all the fevers; then one sees the Divine promise realised that they who sow in tears shall reap in joy. And here you have the explanation of the way our sister Arff acted when the fever carried off her dear husband. It seemed so natural to me that she would return to Europe, that I asked her when she intended to sail. 'I, sail?' she replied with astonishment; 'I do not think of sailing, I shall stay here.' For her, to gather the young Papuan girls around her, and speak to them of Jesus, was more precious than home or country. And my wife and I rejoice beforehand for the day when the doctor will give us leave to return to New Guinea. We shall feel like parents returning to their children."—*Ibid*.

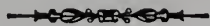
THE *Allgemeine Missions-Zeitschrift* for March devotes fourteen pages to a history of the South American Missionary Society, which is now in its jubilee year. The work of this

society has lain in one of the hardest of mission-fields, and nowhere is there a more striking proof of the divine persistence of missionary effort. There are two prosperous mission stations in Terra del Fuego, the land for which Allan Gardiner gave his life; and though 210 baptized converts may seem but a modest number, yet the success of missionary work among this very low type of people was sufficiently striking to win the admiration, as is well known, of the great naturalist Darwin, who became a regular subscriber to the society. In spite of many disappointed hopes, the society still pursues its work in Patagonia also. It has also undertaken a mission among the Chaco Indians. The official surveyor of land in the Republic of Paraguay, reports as follows to the President:—"I have the honour to inform you that I have just returned from an excursion into the interior, the object of which was to mark out a tract of land where the Society of South American Missions desires to establish a station. Going through the country, I was struck with the security which is now enjoyed in the midst of this tribe of Chaco Indians, thanks to the labours of the agents of the above-mentioned society. Five years ago, when I last passed through this country, I only dared venture there accompanied by a guard of fifteen chosen men, armed to the teeth. We never dared to wander alone at any distance from the encampment; at night our sentinels went their rounds, and we took care to keep our arms within reach. This time I made my survey alone, assisted only by some Indians, and without any fire-arms. At night we slept in perfect safety, no matter where we were; instead of avoiding the villages as formerly, we sought their neighbourhood. A young English missionary lady travels without danger in districts which are as yet absolutely unexplored, healing the sick, and teaching the truths of the Bible."—*Révue des Missions Contemporaines*.

A PAPER, by a German Zenana missionary in the *Allgemeine Missions-Zeitschrift*, gives a vivid glimpse into the life of women and girls in the Mohammedan harems of North India. This lady was in the habit of visiting the house of a Mohammedan saint. One of his daughters was a bright, lively girl, to whom the visits of the missionary lady gave the greatest pleasure. She overwhelmed the "Doctor Miss Sahib" with questions about the beautiful world which she had never seen. Her great desire was to visit the missionary's house, and as, in spite of her father's saintship, her notions of right and wrong were very elementary, she succeeded at last, by feigning a serious illness, in moving her father to send her to the mission hospital. She was filled with delight at the pleasant flower-garden of the hospital, a sight she had never seen before. But her fraud was discovered, and the poor bird had to go back to her cage. We commend this story to the admirers of Mohammedanism.

TWO Bavarian missionaries belonging to the station at Killalpaninna, in Central Australia, were sitting chatting with the Christianised Aborigines after the mid-day meal, when the conversation turned on their state before their conversion, and it was asked if any of them had ever committed a murder. "It turned out that out of the nine who were with us only one had

never killed a man, and that only because he was too cowardly, but he had helped at the murders of others. For the first moment it made us feel rather queer to know that we were sitting in the midst of murderers—and such murderers, too, whose deeds of cruelty, according to their own account, were enough to make one's blood run cold. One of them told us that he and his brother, at the bidding of their father, had first knocked off a man's legs with their clubs, then one arm, and then his head! Horrible as this was, it made us only the more deeply thankful to God that He had changed these monsters into Christians, in whose character we could really rejoice, and we praised the Divine supernatural power of our Christian faith."—*Evangelisches Missionsmagazin*.



FROM THE SECRETARY OF THE WATCHERS' BAND.

I HAVE the pleasure to include in the list of new Branches a number that have been registered in our Australasian Divisions, the growth in which is very gratifying.



CONSIDERING the excitement and perplexity existing in Madagascar at the present time, a meeting of the native pastors of the churches of Antananarivo and its suburbs, which has just been held to consider the W. B. movement, is specially noteworthy. Fifteen were present out of seventeen, the other two having been prevented from attending. Great interest was manifested, and all, without exception, agreed to join, and to bring the matter before their respective churches. Twenty-eight names of pastors and their wives were received at the meeting for enrolment as members.



THE Manual, Membership Cards, &c., are in preparation in Malagasy, and as soon as these can be issued it is believed that many of the native Christians will be brought into our ranks. In order to relieve Miss Craven of some of the present heavy pressure of work, Mrs. Thorne has consented to act with her as Joint General Secretary for the Madagascar Division.



A BRANCH has just been formed at Neyoor, with Mrs. Baylis Thomson as Secretary, which already numbers seventy members, including twenty-nine Bible-women.



THE Rev. A. Bonsey reports the formation of a Branch at Hankow, and says: "Mr. Huing, one of our beloved native pastors, is acting as Secretary, and we have more than sixty names already registered. You will be interested to learn that the programme of the Band is usually adhered to in our public services and prayer-meetings. The subject of the week is generally announced at our Sunday-morning service, and in the prayers on that day and during

the week special mention is made of it." It is encouraging to know that this plan is being adopted by an increasing number of our home churches. May it soon become general.



IN the Chinese edition of the Manual and Atlas which has recently been issued, the maps have been drawn by native artists. Mr. Bonsey says: "with such help and explanation as will be given by the Missionaries, it will be a means of education to the Chinese churches. We hope that the sympathies of the Christians will thereby be greatly enlarged, and that their hearts will be kept right on the missionary question. There is no doubt," he adds, "that it has already been a source of quickening, and an inspiration to many of our brethren and sisters."



IN relation to our Annual Meeting we have abundant reason for thankful praise. The manifest tokens of our loving Father's presence and blessing should be gratefully acknowledged. I gladly avail myself of this opportunity of expressing our warm appreciation of the helpful service of our respected chairman, and of the able speakers. Many will also agree with me that the valued assistance of the devoted branch secretaries and members who worked so hard to ensure a good audience deserves the heartiest recognition.



ALL who thus laboured must have felt that their efforts were fully rewarded. It was considered remarkable that at the Annual Meeting held last year in the Cannon-street Hotel, an assembly of about 700 should have been secured. But it was estimated that at the Meeting in the City Temple, this number was doubled, and that not less than 1,400 were present. It was truly a grand and inspiring gathering, which was indeed to some who took part in it a revelation of the growing power and influence of the Band.



DURING the proceedings a telegram was handed in bearing the message: "Gideon Branch, Bristol, sends greetings. Phil. iv. 6." This kind and thoughtful communication conveyed through the President of the Branch, the Rev. J. MacIldowie, was heartily received by the Meeting. A very welcome and much appreciated greeting was also received from the Chinese members of the Hankow Branch.



A COPY of the Third Annual Report will be found enclosed in the present number of the CHRONICLE, and as every "Watcher" should be a reader of our Magazine, all should thus receive it; and if each will use it to obtain at least one additional member, our enrolment will immediately be doubled. Additional copies may be obtained through the branch secretaries, who will be supplied on application with the number required.

JAMES E. LIDDIARD.



NEW BRANCHES.

LONDON.

<i>Branch.</i>	<i>Secretary.</i>
Cheshunt (Hertford Heath) ...	Mr. A. W. Anderson.

COUNTRY.

Bovey Tracey ...	Miss Florrie Bovey.
Brecon (Glamorgan Street) ...	Miss Amy Arlette.
Brighton (Union Street) ...	Miss Dorling.
Hereford (Eign Brook) ...	Rev. F. A. Warmington.
Plymouth (Batter Street) ...	Miss L. Mitchell.
Preston (Lancaster Road) ...	Mr. Charles Hague.
Sheerness (Bethel) ...	Mr. Ernest Noble.
Sheffield (Darnall) ...	Miss Stimpson.
Torrington (Howe) ...	Miss H. A. Clare.

AUSTRALASIA.

New South Wales Division.

Gerrington... ..	Miss M. Watkins.
Parramatta	Mrs. Mills.
Sydney (Bourke Street) ...	Mrs. F. Quelch.
" (Burwood)	Mr. J. C. Pepper.
" (Croydon)	Miss Edith Nutter.
" (Homebush)	Miss Myles.
" (Newtown)	Mrs. Rea.
" (Petersham)	Miss Smith.
" (Pitt Street)	Miss Wills.
" (Redfern)	Mr. F. D. Hobbs.
West Maitland	Miss Noble.
Wollongong	Miss M. Hayles.
Yass	Miss Rutherford.

South Australian Division.

Adelaide (Clayton)	Miss E. H. Frost.
" (Hindmarsh Square) ...	Miss Rachel Cox.
" (Stow)	Miss Lily Goode.
Glenelg	Miss Scrutton.
Mount Lofty	Mrs. Thos. Kyte.
Norwood (Church of Christ) ...	Mr. James Hill.

Victoria Division.

Ballarat	Mr. A. Wilson.
Geelong	Mrs. Gibbins.
Melbourne (Collins Street) ...	Miss Norgrove.
" (South Melbourne) ...	Miss Lyell.
" (Carlton)	Mr. W. King.
" (Malvern)	Mr. W. G. Holden.
" (Kew)	Miss Wood.
" (Hawthorn)	Miss A. Robinson.
" (Prahran)	Miss Sergeant.

ASIA.

China.

Hankow	Mr. Huing.
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South India.

Bellary (Bruce Petta)	Miss Haskard.
Neyoor	Mrs. Baylis Thomson.
Vizagapatam	Mrs. Thomas.

ANOTHER BAPTISM AT BERTHAMPUR.

THE Rev. A. Sims, of Berhampur, and his colleagues in that Mission, are rejoicing in the baptism of another young Hindu. Bijoy Gopal Rai Chowdhury comes of a very respectable family in the Koolnah district, east of Calcutta. "One day he came here and said that as he was passing through Khagra in the morning, he saw our evangelist, Bishonath Babu, and myself (Mr. Sims) preaching opposite our entrance school, and having already previously read much of the Bible, and thought seriously of Christianity, the message came home to him: 'Why not be a Christian now?' So he inquired about us, and afterwards called here, read the New Testament daily for about a week, and then finally confessed his faith in Christ, and wished to be baptized." Mr. Sims sends a translation of a most pathetic letter from the convert's cousin, who reproaches him for having "brought such a stain upon our family," and asks him: "Were you not able to worship Jesus in secret?" ; at the same time urging him to return to his wife and friends without a moment's delay. For the present, Mr. Sims has secured some pundit work for the new convert, but hopes eventually to find him a place on the Khagra School staff. He was baptized on April 7th, in the English chapel, at the morning Bengali service. He answered the questions put to him very nicely, and afterwards quite voluntarily witnessed a good confession. He seems very happy.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

MISS BROWN, from MADRAS, South India, per steamer *Goorkha*, April 18th.
 The REV. JOHN BROWN and MISS WALLACE, from TAUNG, Betchuanaland, South Africa, per steamer *Guelph*, at Southampton, April 20th.
 The REV. S. H. DAVIES, L.R.C.S., L.R.C.P., and MISS CONNIE MARRIOTT, from SAMOA, South Pacific, per steamer *Austral*, April 27th.
 The REV. A. L. ALLAN and MRS. ALLAN, from NAGERCOIL, Travancore, South India, per steamer *Oriental*, April 27th.
 The REV. W. E. CLARKE, Mrs. CLARKE, and child, from SAMOA, South Pacific, per steamer *Ophir*, May 8th.
 MRS. PARKER and child, from BENARES, North India, per steamer *Clan Grant*, May 12th.

BIRTHS.

REES.—January 31st, at Chi Chou, North China, the wife of the Rev. W. Hopkyn Rees, of a daughter (Rhonwen).
 REES.—March 25th, at Inyati, Matebeleland, South Africa, the wife of the Rev. Bowen Rees, of a son (Gordon Gwalla).
 MARSHALL.—April 17th, at Yercaud, South India, the wife of the Rev. C. G. Marshall, Tripatoor, of a son.

DEATHS.

NEWELL.—March 19th, at Upolu, Samoan Islands, South Pacific, Marjorie Honor, infant daughter of the Rev. J. E. Newell, aged 15 months.
 COX.—March 23rd, at Neyoor, Travancore, South India, Mr. John Cox, formerly missionary of the Society in Travancore, aged 84 years.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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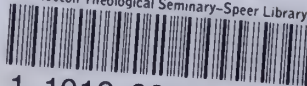
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